Hindu physicians have moved too much in a
intellect of the West, by taking up those hint
of the utmost importance to science an
alleviating human misery. Some years a
Baboo Joykissen Mookerjee of Uttarp
landed aristocracy of Bengal, suggested
ancient medical writings of India with fai
Modern criticism and scholarship have c
people of ancient India constituted the
and the most philosophic section of
ey gave to the rest of the world it
, its materials of thought and
greatest medical work of such
ed book to the largest port
on. As regards the Hindu
eals to his sentiments of p
About eight years ago I br
k, consisting of both text
in the Bengali character
ies, and was rapidly ex
the profession, I then
nt Sanskrit work on m
ion is a triglot one, c
a Bengali trans
parate and suc

ced a s
ry)

d Dutta, entitled "*The Materia Medica of*

o bring out the work in successive monthly
ule shall ordinarily contain four forms of
Jnder favourable circumstances, however,
ı eight forms may be issued.

:T, } Avinash Chunder Kaviratna.

…RAKA-SAMHIT…

THE PLACE OF APHORISM…

LESSON I.

So then we will explain the lesson about…
was said by the illustrious son of Atri.*
…sirous of long life, Bharadwāja of a…
…reme deity Indra, regarding him…
…e of Life, as declared by B…
…in its entirety, the Açwins…
…e illustrious Cakra alone ha…
…by the *Rishis*, Bharadwāja re…
…diseases appeared as impe…
…tinence,† vows, and life,…
…*is* of righteous deeds, keepi…
…m, assembled together on th…
…and Jamadagni, Vaçisht…
…Sānkhya, Pulastya, Nārad…
…rkandeya and Açwalāya…
…*ikshu* order, Bharadw…
…Bhārgava, and Ch…
…Varkhi, Devala,…
…rāyana, Vadi…
…[illegible]kāya…
…āksha,…
…neya…

..akhilyas, and other great *Rishis*,

Brahma, of restraint, and of

of ascetic penances, (and)

d libations of clarified b... ...ese, seate

took part in this beneficial conversation,(saying)

isease is the excellent root of Religion, Profit,

tion.[13] Diseases are depredators thereof as

This (therefore) is a great enemy of men

What shall be the means of checking

is, they betook to meditation.*[15]

f meditation they beheld Cakra to be their

celestials will duly declare the

ses.[16] Who must repair to th

g the lord of Cachi?"—"In

sioned,"—these words Bharad

nissioned by the *Rishis*.†[17-1

abode he beheld, in the m

Vala, blazing like fire‡[19]

ef of the deities with word

and illustrious one dec

is,§[20]—"Diseases have sp

very creature. Therefor

what the means of check

sacrifices|| declared th

few words, knowing

he knowledge of c

hale and the si

ious, whic

horeles

with n

Ha

...ne *Rishis* also, solicitous of the good of (all) creatures ..., received from Bharadwāja that Science enhancing life.[26] Those great *Rishis* (then) beheld duly, with ...e eye o... ...ledge, similarities, dissimilarities, properties, objects, ...d operations,[27] as also compositions. Knowing these, and con...orming to the ordinances of that Science, they obtained great ...elicity and even immortal life.[28] Then Punarvasu, inclined for ...riendship, through compassion for all creatures, communicated the ...uspicious Science of Life unto six disciples.[29] Agniveça, Bhela, Jātukarna, Parāçara, Hārita, and Khārapāni, received the prelections of that ascetic.[30] Diversity of intelligence was there, (but) no dif...ference in teaching on the part of the ascetic; whence Agniveça first became the author of a treatise.[31] Then Bhela and the others also compiled their own treatises; (and) those intelligent men caused Atri's son with a conclave of *Rishis* to listen to their works.[32] Having ...stened to those compilations of auspicious subjects, the *Rishis*, ... admitted that they had been duly compiled.[33] And all ...d with joy, ... (And they all) ...raised those benefactors of every creature ... at the same time,—"Compassion (hath been ...) ... The celestial *Rishis*, staying in the

The sacred Science of Life, approved by per[...] with the Vedas, and beneficial to both (this and the[...] of men, is being expounded (as follows.)[42] Of a[...] times, similarity is the cause of increase; and diss[...] cause of decrease. A tendency exists towards both.*[43]

Similarity is that which produces oneness; and dissimilarity i[...] that which produces diversity. Therefore, similarity is identity o[...] substance, and dissimilarity is the reverse of this.[44]

Mind, soul, and body, this trinity, called person, resteth on unior[...] like three sticks (standing with one another's support.) Upon that (trinity) everything rests.†[45] That is also called *purusha* or Being[...] It is also animate. That is also regarded as the subject matter of this Science; and it is also for the sake of that, that this Science is promulgated.[46]

Those having ether for the first (*i.e.*, ether, air, fire, wate[...] and earth), soul, mind, and the quarters, are constituent eleme[...] (of all things). United with the senses, elements ar[...] animate; without the senses, they are called inanir[...]

The properties (of vision[...]

Objects are again known to be of three kin
ducts, vegetable products, and products apper
Honey, vaccine secretions, bile, fat, marrow
urine, skin, semen, bones, tendons, horns,
and the bright pigment called *Goroc*
among animal products.[68] Gold, th
metals (*viz.*, silver, copper, lead,

appertaining to the earth. The
viz. vanaspati, vi

Çwetā and Jyotishmati, as cerebral purgatives
ven that remain are applied as purgatives.
ith their names and actions, the plants
ten to those whose fruits are used.[79]
apusha(*c*), Madana(*d*), Klitaka(*e*), which
tic and the land varieties,[80] Dhāmār-
'), Kritavedhana(*i*), Prakiryya(*j*),

Kampillaka(*p*), Āragvadha(*q*),
Of these Dhāmār-

prolong life, improve the complexion, and incr
fat. These are also used because they de
phlegm.[87] Sauvarchala, Saindhava, Vit, Au
are the five kinds of Salt.*[88] They are co
and highly capable of promoting the app
external application, as emollients, as d
purgatives, in enemata (with or with
diments, as cerebral purgat

operation, for injections into th
upwards, in indigestion, in

inal dropsy.[100] The urine of the buffalo cures
dropsy, and is alkaline and purgative. The
is saltish and is good for persons having
[01] in rentention of stools and urine,
of the phlegm, and for piles. The
nd is said to cure asthma, cough, and
s is bitter and pungent, and is a
and poisoning. The urine of

and diseases due to malignant

The actions of these are as follows.[113] Açmantaka is used as an emetic; the milk of Snuhi is used in purgatives. The milk of the Arka, it should be known, is used both in emetics and purgatives.[114]

Three other trees, as follows, are mentioned, whose barks are beneficial. They are Putika(*a*), Krishnagandhā(*b*), and Tillaka(*c*).[115] Both Putika and Tillaka should be applied in purgatives; Krishnagandhā is directed to be used in erysipelas, swellings, and piles.[116] A wise physician should know that these three trees with the three mentioned above are also remedies in psoriosis, phlegmonoid inflamations, boils of the lymphatic glands, leprosy, and the diseases called *Alaji.**[117]

Thus are described the trees whose fruits and roots are used, the Oils, the Salts, the Urines, the Milks, and the six trees whose juices and barks are used.[118]

The goat-herds, the shepherds, and the cow-herds, who frequently go to the woods, and those that live in the woods, know plants by name and appearance.[119] It is not, however, by mere nowledge of names and appearance that one can be said to know e plants completely.[120] He who knows the names and appearnces of plants and can combine them (according to their proper-

nts (pharmaceutist). Bu

nes, appearan-

life and health, should not take a medicine prescribed by a physician unskilled in applying medicines.[126] The thunderbolt of Vāsava, falling upon the head, may leave a hope of life, but a medicine prescribed by an ignorant person will not leave a patient hope of life.[127] A person by even conversing with that conceited man who administers medicine, without knowing its properties, to a suffering, bed-ridden, and trustful patient, and who (on that account) is regarded to be an irreligious, sinful and wicked-souled wight and like unto the Destroyer himself, falls into hell.[128–29]

It is better to drink the poison of the snake or the solution of copper, or swallow red-hot balls of iron, than assume the garb of a learned man and take food and drink and money from one afflicted with diseases and soliciting relief.*[130–31] Hence that intelligent person who desires to be a physician should take great care in respect of his qualities, so that he may become the giver of the life-breaths of men.†[132]

That is the right medicine which can cure, and he is the bes[t] of physicians who brings about recovery.[133]

Success in producing the intended results proves the rig[ht] application (of a medicine), and success (in bringing about r[...]

[...] proves the ph[...]

[f]oremost of his class.[13...]

[...] same ve[...]

physicians,—all these have been stated in this Lesson by the great *Rishi*.[139]

Thus the first Lesson, called *Dirghanjivitiya* (about Longevity), in the treatise by Agniveça as revised by Charaka.

LESSON II.

And now we shall expound the Lesson on *Apāmārga-tundaliya*. Thus said the illustrious son of Atri.

The seeds of Apāmārga(*a*), long pepper, round pepper, Vidanga(*b*), Sigru(*c*), mustard seeds, Tumvuru(*d*)[1] Ajājin(*e*), Ajagandhā(*f*), Pilu(*g*), Elā(*h*), Harenukā(*i*), Prithvikā,(*j*), Surasā(*k*), Çwetā(*l*), Kutheraka(*m*), Phanijjhaka(*n*),[2] the seed of Cirisha(*o*), garlic, Haridrā of two species(*p*), salts of two varieties (*q*), Jyotishmati(*r*), and Nāgara(*s*), are to be used as cerebral purgatives (errhines).[3] In heaviness of the head, in headache, in catarrh affecting the nose, in hemicrania, in worms, in epilepsy, in loss of scent, in fainting fits,[4] Madana(*t*), liquorice, Nimba(*u*), Jimuta(*v*),

---

a. *Achyranthes aspera.*

b. *Embelia ribes.*

c. *Moringa pterygosperma*; syn. *Hyperanthera moringa.*

d. Called also Nepali Dhania; *Zanthoxylum alatum*; syn. *Z. hostile.*

e. A species of Krishnajiraka; a species of *Nigella sativa.*

f. Called also Vana-yamāni; *Ocymum gratissimum.*

g. *Salvadora persica.*

h. Large cardamom.

i. Called also Renukā; Udaya Chand Dutt supposes it to be identical [illegible] *Piper aurantic*[illegible]

Kritavedhana(a), Pippali(b), Kutaja(c), Ikshāku(d), large cardamoms, and Dhāmārgava(e), should be used.[5]

These the physician should use, without injuring the system, as emetics, in disorders of the phlegm and bile, as also in diseases of the stomach.[6]

Trivit(f), the three-fold fruits(g), Danti(h), Nilini(i), Saptalā(j), Vacha(k), Kampillaka(l), Gavākshi(m), Kshirini(n), Udakiryya(o), Pilu(p), Āragbadha(q), dried grapes, Dravanti(r), and Nichula(s), should be used as purgatives in diseases of the intestinal canal.[7–8]

Pātalā(t), Agnimantha(u), Vilwa(v), Cyonāka(w), Kāçmarya(x), Cālaparni(y), Prishniparni(z), Nidigdhikā(*a*),[9] Valā(*b*), Açwadangshtrā(*c*), Vrihati(*d*), Eranda(*e*), Punarnavā(*f*), Yava(*g*),

a. *Vide* note *i*, p. 8.
b. Long pepper.
c. *Vide* note *r*, p. 8.
d. *Vide* note *g*, p. 8.
e. *Vide* note *f*. p. 8.
f. *Convolvulus turpethum.*
g. *Terminalia chebula*, *Phyllanthus emblica*, and a fruit called *boyra* in Bengali.
h. *Baliospermum montanum* ; syn. *Croton polyandrum*
i. A species of *Turpethum.*
j. *Vide* note *f* in p. 7.
k. *Zingiber zedoaria.*
l. *Mallotus philippensis.*
m. *Momordica umbellata.*
n. *Vide* note *p* in p. 7.
o. *Vide* note *k* in p. 8.
p. *Salvadora persica.*
q. *Vide* note *q* in p. 8.
r. *Vide* note *o* in p. 7.
s. Identified by Udaya Chand Dutt with *Baringtonia acutangula* ; syn. *Eugenia* [illegible] *acutangula.*

[illegible] Pārula. *Stereospermum suave-olens* [illegible] syn. *Bignonia suave-olens.*
[illegible] Chand Dutt with [illegible]

Kulattha(*a*) Kola(*b*),Guduchi(*c*) Madana(*d*),[10] Palāça(*e*), Kattrina(*f*), all the Oils and all the Salts, should be used in *udavārta* (diseases arising from disorders of the wind), in suppression of stools and urine,and in enemata.[11]

From the list of these drugs enemata of the oily variety should be made up for curing disorders of the wind.

Thus have been mentioned in brief the drugs that promote the five kinds of action or evacuation.*[12]

When disorders have happened, these five operations (*i.e.*, purgation, vomiting, &c.,) should be caused, after use of emollients and diaphoretics, upon consideration of dose and time.[13] The right application (of medicines) rests upon dose and time, and success rests upon right application. The physician conversant with the right application of medicines occupies a place above that of persons conversant with the mere properties of drugs.[14]

After this I shall now speak of gruels prepared with the aid of diverse drugs for the cure of diverse diseases curable by such preparations.[15]

Gruels prepared with long pepper, the root of long pepper, ...havya(*g*), Chitraka(*h*), and dry ginger, promotes the appetite and ...ves colic pains.[16]

...ruel prepared with Dadithva(*i*), Vilwa(*j*), Chāngeri(*k*), whey, ... Dāḍima(*l*), promotes digestion and is astringent. In diarrhœa ...led with disorders of the wind, gruel prepared with the five ...s should be taken.†[17]

... *Dolichos uniflorus*; syn. *Dolichos biflorus*.

... *Zizyphus Jujuba*.

... *Tinospora cordifolia*; syn. *Menispermum cordifolium*.

... *Randia dumetorum*.

Gruel prepared with Cālaparni(*a*), Valā(*b*), Vilwa(*c*), and Prishniparni (*d*), and mixed with (the juice of) acid pomegranates, should be taken in cases of diarrhœa from bile and phlegm. [18]

Gruel prepared with diluted goat's milk, the proportion being half milk and half water, and Hrivera(*e*), Utpala(*f*) Nāgara(*g*), and Prishniparni(*h*), should taken as a remedy for dysentery.[19]

In (mucous) diarrhœa, gruel prepared with Ativisha(*i*), Nāgarā(*j*), and some acid juice (of pomegrantes) sould be given.

In dysuria, gruel prepared with Cwadangshtrā(*k*), and Kantakāri (*l*,) and mixed with Phānita(*m*), should be given.[20]

Gruel prepared with Viḍanga(*n*), the root of long pepper, Sigru (*o*), and round pepper, mixed with whey and Suvarchika(*p*) is used as an anthelmintic or vermifuge.[21]

Gruel prepared with Mridvikā (*q*), Cārivā (*r*), fried paddy, long pepper, honey, and dry ginger, allays thirst. That prepared with Somorāja (*s*) destroys poison.[22]

Gruel prepared with decoction of the flesh of the (wild) boa… promotes nutrition.

Gruel prepared with fried Gavedhukā(*t*), mixed with hone… reduces corpulency.[23]

---

a. *Desmodium gangeticum.*

b. *Sida cordifolia.*

c. *Ægle marmelos.*

d. *Uraria lagopodioides* ; syn. *Doodia lagopodioides.*

e. Called in Bengali, Bālā ; *Pavonia odorata.*

f. The blue lotos ; *Nymphœa stellata.*

g. *Cyperus partenuis.*

h. *Vide* note *d* above.

…itum h…roph…

Gruel prepared with clarified butter, with Tila (*a*) used largely, and mixed with salt, is cooling.

Gruel prepared with the decoction of Kuça (*b*) and Āmlaka(*c*) and Çyāmāka(*d*), is drying.[24]

Gruel prepared with the ten roots cures cough, hiccough, asthma, and phlegm.

Gruel prepared with clarified butter and oil, mixed with spirits, relieves stomachic (intestinal) disorders.[25]

Gruel prepared with potherbs, meat, Tila(*e*), and Māsha*(f)*, is laxative.

Gruel prepared with Jambu(*g*), Mango seeds, Dadhitva(*h*), acids, and Vilwa, (*i*), is regarded as astringent.[26]

Gruel prepared with Yavakshāra*(j)*, Chitraka(*k*), Hinga(*l*), and Amlavetasa(*m*), is regarded as purgative.

Gruel prepared with Abhayā(*n*), the root of long pepper, and dried ginger, promotes excretions and favors their discharge.*[27]

Gruel prepared with whey is a remedy in disorders arising from the excessive use of buttery food, while in disorders arising from

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a. *Sessamum Indicum.*

b. *Poa cynosuroides.*

c. *Phyllanthus emblica ;* syn. *Emblica officinalis.*

d. The common paddy known as Cyāmāka ; *Panicum frumentacium.*

e. *Vide* note *a* above.

f. *Phaselous Roxburghii ;* syn. *Phaselous radiatus.*

g. *Eugenia Jambolana ;* syn. *Syzygium Jambolanum.*

h. *Feronia elephantum.*

i. *Ægle marmelos.*

... is prepared by reducing to ...

the excessive use of oily food, that prepared with whey and paste of Sessamum Indicum is regarded as beneficial.[28]

Gruel prepared with decoction of beef, mixed with some acid, cures intermittent fevers of an inveterate kind.

Gruel of barley fried in *ghee* and oil and mixed with long pepper and Āmlaka(*a*) is a remedy in diseases of the throat.*[29]

Gruel prepared with decoction of meat of the cock relieves disorders of the urethra. That prepared of Māshāvidala(*b*) with ghee and milk increases the semen.[30]

Gruel prepared with Upodikā(*c*) and curds, dispels the stimulation produced by poison and fever and alcohol.(†)

Gruel prepared of the seeds of Apāmārga(*d*) with milk and decoction of Godhā (the iguana) destroy (abnormal) hunger.[31]

(Here are some verses containing a summary.)

Thus have been mentioned the eight and twenty varieties of Gruel. The drugs, in brief, have also been spoken of, that are used in the five acts, (*viz.*, purgation, vomiting, &c.).[32]

Those drugs that were spoken of before for imparting a knowledge of roots and fruits have been mentioned again for im parting a knowledge of how they are used in connection with th five acts.[33]

Only a physician who is possessed of memory, who is conversa with causes and applications (of drugs), who has his passions und control, and who has quickness of decision, should, by the app cation of drugs, treat diseases.(‡)[34]

Thus ends the Second Lesson called Apāmārga-Tandulīya

...e revised by Charaka.

LESSON III.

And now we shall expound the Lesson called Āragbadhiya. Thus said the illustrious son of Atri.

Āragvadha(*a*). Eḍagaja(*b*), Karanja(*c*), Vāsā(*d*), Guḍuchi(*e*), Madana(*f*), the two varieties of Haridrā(*g*);

Çrāhva(*h*), Surāhva(*i*), Khadira(*j*), Dhava(*k*), Nimba(*l*), Viḍanga(*m*), and the bark of Karavira(*n*);

Knots of Bhurjja(*o*), Garlic, Çirisha(*p*), Salomaça(*q*), Guggula(*r*), Krishnagandhā(*s*), Phanijjhaka (*t*), Vatsaka (*u*), Saptaparna (*v*), Pilu(*w*), Kushtha(*x*), young shoots of Sumanas(*y*);[2]

---

a. *Cassia fistula.*

b. Called also Chakramardda; in Bengali, Chākunde or Edānchi. *Cassia tora.* Some authorities identify it with Dadrumarddana or Dadrughna, or *Cassia alatā.*

c. *Vide* note *k* in p. 8.

d. Called also Vāsaka; in Bengali, Vākasa. *Justicia Adhatoda*; syn. *Adhatoda* *sica.*

e. *Tinospora cordifolia.* *Vide* note *c.* in p. 15.

f. *Vide* note *d* in p. 15.

g. *Vide* note *p* in p. 13.

h. Called also, according to the commentator, Navanitakhoti, *i.e.*, the *Gum olibanum*

Believed to be Devadāru. *Cedrus Deodara*; syn. *Pinus Deodara.*

Acacia Catechu; syn. *Mimosa Catechu.*

Anogeissus latifolia; syn. *Conocarpus latifolia.*

Vide note *u* in p. 13.

Vide note *b* in p. 13.

The sweet-scented Oleander or *Nerium odorum.*

Granthischa Bhaurjja means the *Granthi* of ...

ra. Dr. Sircar is in error ...

Vacha(*a*), Harenu(*b*), Trivit(*c*), Nikumbha(*d*), Bhallātaka(*e*), Gairika(*f*), Anjana(*g*) ;

Manahçilā(*h*), Āla(*i*), Grihadhuma (*j*), Elā(*k*), Kāçiça(*l*), Lodhra(*m*), Arjuna(*n*), Musta(*o*), and Sarjjas(*p*);[3]

These six lists of drugs, mentioned in each of the above half *slokas*, soaked in cow's bile till they become yellow, and pounded again and then mixed with oil of mustard seeds, should be used by a physician either as a paste or simply as powder, being highly efficacious (in the following diseases).[4]

These would speedily cure even difficult cases of leprosy, recent leucoderma, baldness of the head, the eruptions called *Kitima,* herpes, fistula in ano, piles, scrofulous enlargements of the glands of the neck, and the cutaneous eruptions called *Pāmā.*[5]

Kushtha(*q*), the two kinds of Haridrā(*r*), Surasa(*s*), Patola(*t*), Nimba (*u*), Açwagandhā (*v*), Suradāru (*w*), Sigru (*x*), Tumvur

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a. *Vide* note k in p. 14.

b. *Vide* note *i* in p. 13.

c. *Vide* note *d* in p. 7.

d. Called also Danti. *Vide* note h in p. 14.

e. Called Bhelā in Bengali. *Semecarpus Anacardium.*

f. Red chalk.

g. Galena or sulphide of lead. It is not *Rasānjana*, which is prepared from of the root called *Berberis Asiatica.—T.*

h. Realgar.

...ent (of the yellow variety).

soot.

dhānya (*a*), Vanya (*b*), and Chandā (*c*), these taken in equal parts should be reduced to powder.[6]

They should then be pounded with whey and then rubbed over the body previously anointed with oil. This will relieve one's itching, pimples, urticaria, the several varities of leprosy, and inflammatory swellings.*[7]

Kushtha (*d*), Amirtasanga (*e*), Katankateri (*f*), Kāçiçaka (*g*), Kampillaka (*h*), Mustha (*i*), Lodhra (*j*), Saugandhika (*k*), Sarjjarasa (*l*), Viḍanga (*m*), Manahçilā(*n*), Āla(*o*), the bark of Karavira (*p*),[8] these being reduced to powder should be given for sprinkling over, the body being previously oiled. Ringworm, with itching, keloid, eczema, and psoriasis, are relieved by such treatment.*[9]

Manahçilā (*q*), Āla (*r*), round pepper, mustard oil, and milk of Arka (*s*), (pounded and applied) as an ointment, cures leprosy.

Vide note *d* in p. 13.

Called also Kaivarta mustaka or Kasuraka. *Scirpus Kysoor.*

Called also Chorepushpi. *Andropogon acicularis.*

Kotha is a variety of cutaneous disease in which large round spots of a red color visible, like to what happens when one is stung by the nettle. The symptoms are of urticaria evanida.—*T.*

Aplotaxis auriculata.

Called in Bengali Tunte. Sulphate of copper.

Berberis asiatica.

Sulphate of iron.

Vide note *p* in p. 8.

Vide note *h* in p. 8.

Symplocos racemosa.

Called also Gandhatrina or Bhustrina. *Andropogon Schœnanthus.* The com-or supposes that it may also mean Gandhaka or sulphur.

Resin of the *Shorea robusta.*

Vide note *b* in p. 8.

Realgar.

Orpiment (of the yellow variety).

Nerium odorum.

n identifying these cutaneous diseases I have followed Udaya Chand Dutt. (*Vide* . 179).

note *n above.*

Sulphate of copper, Viḍanga (*a*), round pepper, Kushtha(*b*), Lodhra (*c*), and Manahçilā(*d*), applied in the same way, will produce the same result. [10]

Rasānjana (*e*), with seeds of Prapunnāḍa(*f*), mixed with the juice of Kapithwa (*g*), applied as a plaster (cures leprosy).

The seeds of Karanja (*h*), Eḍagaja (*i*), with Kushtha (*j*), pounded with cow's urine, forms an excellent ointment for the same disease. [11]

The two kinds of Haridrā (*k*), the seeds of Karanja (*l*), the shoots of Sumanas (*m*), the bark, with the pith, of Hayamāraka (*n*), mixed with the alkaline ashes of *Sessamum Indicum*, may also be applied in leprosy.[12]

Manaçilā(*o*), the bark of Kutaja (*p*), Kushtha (*q*), with Lomaça (*r*), and Eḍahgaja, (*s*), Karanja, (*t*), the knots of Bhurjja leaves,

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a. *Vide* note *b* in p. 8.

b. *Vide* note *d* in p. 21.

c. *Vide* note *j* in p. 21.

d. *Vide* note *n* in p. 21.

e. Rasānja is the extract of the *Berberis Asiatica*, and not sulphide of lead crude antimony as rendered by Dr. Sircar. Baboo U. C. Dutt correctly obser "Galena or the sulphide of lead ore is sometimes called *rasānjana* in Sanskrit, some physicians in Bengal use the lead ore for *rasānjana*, whenever this term occ in a prescription. In the Upper Provinces, however, *rasānjana* is invariably transla *rasot* in the vernacular. This, no doubt, is the correct practice. The mistake on part of the Bengal physicians probably occurred from their not being acquainted *rasot*, which is the produce of plants indigenous to the Himalayan range." *Mat.* *of the Hindus*, p. 107.

f. Called aso Chakramardda ; Chākunde in Bengali. *Cassia tora* ; syn. *Sena*

g. *Vide* note *i* in p. 15.

h. *Vide* note *k* in p. 8.

i. The same plant as Prapunnāda or Chakramarddana or Chākunde. *Vide* n above.

j. *Vide* note *d* in p. 21.

k. *Vide* note *p* in p. 13.

l. *Vide* note *h above.*

m. *Vide* note *y* in p. 19.

n. *Nerium odorum* ; the sweet-scented Oleander.

o. *Realgar.*

p. *Vide* note *r* in p. 8.

q. *Vide* note *b* above.

r. *Vide* note *q* in p. 19.

the root of Karavira(*a*), each taken of the weight of a *karsha* (*b*), well powered and boiled in an *Āḍaka*(*c*) of the fermented gruel of unhusked barley and an *Āḍaka* of the hot juice of Palāca(*d*), to such a consistency that it may stick to the stirring spoon, forms a plaster highly efficacious for the cure of leprosy.[13–14]

The leaves of Chaturangula (*e*), made into a paste with whey, or those of Kākamāchyā (*f*), similarly made into a paste, or those of Açwahana(*g*) made in the same manner into a paste, will cure leprosy if applied on the skin previously anointed with (mustard) oil.[15]

Kola (*h*), Kulattha (*i*), Suradāru (*j*), Rāsnā (*k*), Māsha (*l*), Abhayā (*m*), oily seeds, Kustha (*n*), Vacha (*o*), Çatāhva (*p*), powdered barley, mixed together and made into a paste with Kānji and then warmed, forms a good plaster for persons afflicted with disorders of the wind.[16]

The flesh of animals living in marshy regions (such as the hinoceros, the buffalo, &c.,) and of fish, pounded and made into paste after being mixed with *vesavāra* (*q*), and warmed on fire, an ointment that destroys diseases of the wind.

he paste also that is made of the ten roots boiled with the

Vide note *p* in p. 21.

A *karsha* is equal to 2 tolahs.

An *ādaka* is eqaal to 8 seers. (Vide *Ayurvedārtha Chandrikā*).

Vide note *e* in p. 15. The juice is to be taken by cutting the principal root and fire to the trunk.

Called also Aragbadha or Sondal. *Cassia fistula.*

Called in Bengal Gudakamye. *Solanum nigrum.*

Called also Karavira. *Nerium odorum* or the sweet-scented oleander.

Vide note *b* in p. 15.

Vide note *a* in p. 15.

Vide note *w* in p. 20.

Vanda Roxburghii; syn. *Cymbidium tessaloides.*

Vide note *j* in p. 17.

Vide note *n* in p. 17.

Vide note *d* in p. 21.

Vide note k in p. 14.

alled also Misreya or Calupha. *Peucedanum Sowa.*

hakrapānidatta, quoting Rajaballabha, explains that *vedavāra* means "flesh ed from bones, then pounded and boiled, and then mixed with treacle and

four kinds of oil or of the aromatic drugs boiled in the same, would form a plaster that would cure the diseases of the wind.*[17]

Powdered barley and the alkaline ashes of barley stalks, mixed with whey and heated on fire, would destroy (when applied as a plaster) the disorders of the stomach.

Kushtha (*a*), Çatāhva (*b*), Vacha (*c*), and powdered barley, mixed with oil and some kind of acid, is said to be a remedy in disorders of the wind.[18]

The two varieties of Çatāhva (*d*), liquorice, Madhuka (*e*), Valā (*f*), Piyāla (*g*), Kaçuraka (*h*), clarified butter, Vidāri(*i*), and crystalized lump sugar, would form a good plaster in disorders of the blood with wind.[19]

Rāsnā (*j*), Guḍuchi (*k*), Madhuka (*l*), the two varieries of Valā (*m*), with Jivaka (*n*), and Rishabhaka (*o*), and milk, and clarified butter, and wax, mixed and boiled together, and used as a plaster, would cure disorders of the blood arising from wind.[20]

Powdered wheat, and goat's milk, and clarified butter, mixed together, may be applied as a plaster in disorders of the blood from wind.

Nata (*p*), Utpala (*q*), sandal wood, with Kushtha (*r*), and cla[...] butter, mixed together, may be used as a plaster in headaches.

---

* The ten roots and the aromatic drugs are indicated in the lesson on fevers.

a. *Vide* note *d* in p. 21.

b. *Vide* note *p* in p. 23.

c. *Vide* note k in p. 14.

d. *Vide* note *p* in p. 23.

e. *Bassia latifolia.*

f. *Sida cordifolia.*

g. *Buchanania latifolia.*

h. *Scirpus kysoor.*

i. Called Bhumi Kumra in Bengali *Batatas paniculata.* syn. *Convolvulus panic*[...]

j. *Vide* note *k* in p. 23.

k. *Vide* note *ç* in 15.

l. Liquorice.

m. *Vide* note *f* above.

n. Difficult to identify. The Ayurveda Chandrikā, quoting authorities. d[...] it as a plant growing on the summits of the Himalayas, having a bulbous root like[...] and having leaves that on round and long. It has many other names such[...]

o. Difficult to identify; said to grow on the summits of the Himalayas, [...] leaves like bull's horns.

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PART II.

CHARAKA-SAMHITA

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PUBLISHED BY

ABINASH CHANDRA KAVIRATNA,

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ERRATA.

In page 1, 3rd line of the
first note, for
Vakhyāsyāmah read *Vyākhyāsyāmah*

In ditto, 5th line of the
first note, for
Bhagamāna read *Bhagavān* (Nom. sing. of *Bhagavat*)

In page 10, note *a*, for
meriifolia read *neriifolia.*

In page 11, note *c*, for
raceniosa read *racemosa.*

In page 22, note *e*, first line, for
Rasānja read Rasānjana.

In page 23, note *q*, first line, for
Vedavāra read *Vesavāra*

Prapaundarika (*a*), Suradāru(*b*), Kushtha(*c*), Yashti(*d*), Elā(*e*). Kamala(*f*), and Utpala(*g*), Loha(*h*), Erakā(*i*), Padmakāstha(*j*), and Choraka(*k*), may be applied, with clarified butter, as a plaster, in headaches.[22]

Rāsnā(*l*), the two kinds of Haridrā(*m*), Nalada(*n*), the two varieties of Çatāhva(*o*), Devadāru(*p*), Sitopalā(*q*), the root of Jivanti(*r*), with clarified butter and oil of sesamum, may be applied, while warm, as a plaster in pleurisy.*[23]

Moss, lotus, Utpala(*s*), Vetra(*t*), Tunga(*u*), Prapaundarika(*v*), Amrināla(*w*), Lodhra(*x*), Priangu(*y*), Kāleyaka(*z*), and sandal wood, with clarified butter, form a plaster that relieves burning of the skin.[24]

---

a. Root-stock of *Nymphæa Lotus*. Dr. Sircar was misled by his Kaviraj into the supposition that this is an unidentifiable plant.

b. *Cedrus deodara*; Syn. *Pinus deodara*.

c. *Saussurea auriculata*; syn. *Aplotaxis auriculata*.

d. Liquorice.

e. Cardamoms (large).

f. *Nilumbium Speciosum*.

g. *Nymphæa stellata*.

h. Called also Aguru; *Aquilaria agallocha*.

i. *Typha angustifolia*; syn. *Typha elephantina*.

j. The same as Prapaundarika; vide note *a* above.

k. Called also Chorepushpi (*vide* Commentary). *Andropogan acicularis*.

l. *Vanda Roxburghii*; syn. *Cymbidium tassaloides*.

m. *Circumlonga* and *Berberis Asiatica*.

n. Called also Jatāmānsi or Māngsi. *Valeriana Jatamansi*; syn. *Nardostachys Jatamansi*.

[torn] he two varieties are called by the names of Catapushpi and Madhurikā. The [torn]mer is sometimes called Calupha or Misreya. *Pucedanium Sowa* and *Fani-* [torn] *Vulgare*.

[torn] syn. *Calamus Roxburghii*.

[torn] *inophyllum*. Following Roxburgh and [torn] identified Kampilla with Punnāga, Dr. Sir- [torn] name of Punnāga. Kampilla' or Kampillaka [torn] Punnāga. Vide *Ayuvedārtha Chandrikā*.

[torn] gali, Benamul or khas [torn]

Sitā(*a*), Latā(*b*), Vetāsa(*c*), Padmaka(*d*), liquorice, Aindri(*e*), lotus, Durvā(*f*), the root of Yavāsa(*g*), of Kuça(*h*), of Kāça(*i*), Jala (*j*), and Erakā(*k*), form a plaster that relieves burning of the skin.[25]

Çaileya(*l*), Elā(*m*), Aguru(*n*), Kushtha(*o*), Chanda(*p*), Nata(*q*), Tvak(*r*), Suradāru(*s*), Rāsnā(*t*), Çirisha(*u*), Sindhuvāra(*v*), form a plaster which, if applied cold, would soon destroy the effects of poision (*i. e.*, venomous bites).[26]

Çirisha(*w*), Nāmajjaka(*x*), Hema(*y*), and Lodhra(*z*), if pounded into dust and rubbed, destroy diseases of the skin and check excessive sweat.

---

a. The word stands sometimes for Vidāri (*Convolvulus paniculatus*), as also for sugar; the Bengal physicians understand by it the white Durvā or *Panicu*[...] *dactylon*. The ordinary Durvā may be made to assume a white color [...] causing it to grow under cover of a large basket.

b. Identified by the Commentator with Manjishthā. *Rubia cordifolia*; syn. *R*[...] *manjishtā*.

c. *Calamus rotang*.

d. Root-stock of *Nymphæa Lotus*.

e. Called also Gorakshakarkati or Rākhāle Sashā. *Momordica umballata*.

f. *Panicum dactylon*; syn. *Cynodon dactylon*.

g. Called also Durālavā (*vide* Commentary). *Hedysarum Alhagi*; syn. *A*[...] *Maurorum*.

h. *Poa Cynosuroides*.

i. *Saccharum spontaneum*.

j. Called also Vātā (*vide* Commentary).

k. *Typha angustifolia*; syn. *Typha elephantina*.

l. Called also Cailaja. A species of Lichen.

m. Cardamoms (large).

n. *Aquilaria Agallocha*.

o. *Saussurea auriculata*; syn. *Aplotaxis*[...]

p. Called also Chorepushpi. *Androp*[...]

q. Called also Tagarapādikā or Tag[...]

r. *Cinnamomum Zeylanicum*.

s. *Cedrus deodāra*.

t. *Vanda Roxburghii*; syn. *Cymbidi*[...]

u. *Albizzia Lebbek*; syn. *Mimosa S*[...]

Called also Nirgunthi (*vide*[...]

[...]plains that Cirisha[...]

[...] *u* above.

[...]

Patra (*a*), Amvu (*b*), Lodhra (*c*), Abhaya (*d*), and sandal wood, form a plaster that cures the offensive smell of the skin.[27]

Here is a verse containing a summary.

In this lesson, Āragbadhiya, Atri's son, revered by *Siddhas* and great *Rishis,* said, for the benefit of the world, unto many ascetics crowned with high success, of two and thirty kinds of powders and plasters that destroy diverse kinds of diseases.[28]

LESSON IV.

AND now we shall explain the Lesson having for its topic the six centuries of Purgatives. Thus said the son of Atri.

In this Lesson six centuries of Purgatives (*e*) verily occur. They depend for their action upon six kinds of vegetable produce(*f*). Astringents are five hundred in number. They are of five species(*g*). There are, again, five processes for preparing them. The number of per-eminently astringent objects is fifty. This is a brief enumeration.[1] The six hundred Purgatives of which we have spoken will be mentioned briefly in this lesson. We shall describe them fully in that part of the work where instructions will be laid down about the processes of preparing them.[2]

One hundred and thirty-three kinds of Purgatives are prepared from fruits(*h*); 39 kinds from Jimutaka (*i*); 45 kinds from Ikshwāku (*j*); with Dhāmārgava (*k*) 60 kinds are made; Kutaja (*l*) enters into 18 kinds; Kritavedhana (*m*) makes 60 kinds; with black Trivrit

---

a. *Cinnamomum tamala.*

b. *Pavonia odorata.*

c. *Symplocos racemosa.*

d. The roots of *Andropogon muricatum.*

e. The word *Virechana* in the original, as used here, signifies purgatives proper, emetics, errhines, diaphoretics, and enemata of both varieties.

f. These are gum, root, bark, leaves, flower, and fruit.

g. *Yoni* is explained by the Commentator as equivalent to *Jāti.*

h. The kind of fruits used is Madana or *Randia dumetorum.*

i. The Ayurvedārtha Chandrikā identifies it with the Devatāda or *Andropogon serratus*, Bengal physicians use the Ghoshāphal.

j. A kind of bitter gourd.

k. Called also Ghosakalita. The red variety of *Achyranthes aspera.*

l. *Vide* note *r* in p. 8.

m. *Vide* note *i* in p. 8.

(*a*) 110 kinds are prepared; Chaturangula (*b*) enters into 12 kinds; Lodhra (*c*) enters into the composition of 16 kinds; Mahāvriksha (*d*) makes 20 kinds; with Saptalā (*e*) and Çankhini (*f*) 39 kinds are prepared; and with Danti (*g*) and Dravanti (*h*) 48 kinds are made. These are the six hundred kinds of Purgatives. The six kinds of vegetable produce upon which Purgatives depend for their action are milk (gum or exudation), root, bark, leaves, flower, and fruit. The five varieties of Astringents are sweet-astringents, sour-astringents, pungent-astringents, bitter-astringents, and astringent-astringents, as indicated in the compilation (called Science of Life).[3]

Astringents have five processes of preparation. These are—

Swarasa (*i*), *Kalka* (*j*), *Crita* (*k*), *Cita* (*l*), and *Phānta* (*m*).

The strength of these five is according to their order of enumeration (*n*).

Astringents (thus prepared) are to be used according to the strength or weakness of the disease. All are not to be applied in all diseases.[4]

The fifty Astringents *par excellence* that have been spoken of shall now be indicated. They are as follows:—

Six of them are *Jivaniya* (*o*), *Vrinhaniya* (*p*), *Lekhaniya* (*q*), *Bh*-*daniya* (*r*), *Sandhāniya* (*s*), and *Dipaniya* (*t*).

---

a. *Convolvulus Turpethum*; syn. *Ipomœa Turpethum*.

b. Called also Aragbadha. *Vide* note *q* in p. 8.

c. *Symplocos racemosa*.

d. Called also Snuhi or Manasā. *Euphorbia neriifolia*; Syn. *Euphorbia ligu*...

e. *Vide* note *f* in p. 7.

f. *Vide* note *a* in p. 8.

g. *Baliospermum Montanum*; Syn. *Croton Polyandrium*.

h. *Vide* note *o* in p. 7.

i. The juice that is extracted from an article by pressing it in a machine is call... Swarasa.

j. When a thing is pounded into a soft paste, such soft paste is so-called.

k. Crita is obtained by boiling an article in hot water and then straining it throu... a thick cloth. Hence, decoction.

l. Cita is obtained by steeping an article in cold water and exposing it to the n... dew and then straining the water through a thick cloth. Hence, a cold infus...

m. Infusion in hot water.

n. ...arasa is stronger than Kalka; Kalka is stronger than Crita; and so on.

o. Pro...ging life.

p. Nutriti... and promoting corpulency.

q. Thinning the tissues or reducing corpulency.

r. Promoting excretions.

... Promoting the union of fractured parts.

... ...oting appetite and digestion.

Four of them are *Valya* (*a*), *Varnya* (*b*), *Kanthya* (*c*), and *Hridya* (*d*).

Six are *Triptighna* (*e*), *Arçaghna* (*f*), *Kusthaghna* (*g*), *Kandughna* (*h*), *Krimighna* (*i*), and *Vishaghna* (*j*).

Four are *Stanya-janana* (*k*), *Stanya-çodhana* (*l*), *Cukra-janana* (*m*), and *Cukra-çodhana* (*n*).

Seven are *Swedopaga* (*o*), *Snehopaga* (*p*), *Vamanopaga* (*q*), *Virechanopaga* (*r*), *Āsthāpanopaga* (*s*), *Anuvāshanopaga* (*t*), and *Cirovirechanopaga* (*u*).

Three are *Cchardinigrahana* (*v*), *Trishnānigrahana* (*w*), and *Hiccānigrahana* (*x*).

Five are *Purisha-sangrahaniya* (*y*), *Purishavirajaniya* (*z*), *Mutrasangrahaniya* (a), *Mutravirajaniya* (b), and *Mutravirechaniya* (c).

---

a. Increasing strength. (Tonic).
b. Improving the complexion.
c. Improving the voice (curing hoarseness).
d. Promoting cheerfulness or relish.
e. Removing phlegm that causes a sensation of satiety.
f. Curing piles.
g. Curing skin-diseases.
h. Curing pruritus.
i. Anthelmintic or vermifuge.
j. Neutralising poison.
k. Glactiphorous.
l. Improving the quality of milk.
m. Increasing the secretion of semen.
n. Purifying the semen.
o. Diaphoretic.
p. Emollient.
q. Emetic.
r. Purgative.
s. Enemata.
t. Oily enamata.
u. Errhines.
v. Relieving vomiting.
w. Relieving thirst.
x. Relieving hiccup.
y. Rendering the fæces consistent.
z. Altering the color of the faces.
a. Reducing secretion of the urine.
b. Altering the color of the urine.
c. Increasing secretion of urine.

Five are *Kāsahara* (*a*), *Swāsahara* (*b*), *Cothahara* (*c*), *Jwarahara* (*d*), and *Cramahara* (*e*).

Five are *Dāhapraçamana* (*f*), *Citapraçamana* (*g* , *Udarddapraçamana* (*h*), *Angamardda-praçamana* (*i*), and *Culapraçamana* (*j*).

Five are *Conitasthāpana* (*k*), *Vedanāsthāpana* (*l*), *Sajnāsthāpana* (*m*), *Prajāsthāpana* (*n*), and *Vayasthāpana* (*o*).

These are the fifty Astringents *par excellence*.[5]

They are as follows:—

Jivaka (*p*), Rishabhaka (*q*), Medā (*r*), Mahāmeda (*s*), Kākoli (*t*), Kshirakākoli (*u*), Mudgaparni (*v*), Māshaparna (*w*), Jivanti (*x*), and liquorice,—these ten belong to the class Jivaniya.[7]

---

a, Curing cough.
b. Curing difficult breathing or asthma.
c. Curing anasarca or dropsical swellings.
d. Febrifuge.
e. Removing fatigue.
f. Relieving heat of the body or burning of the skin.
g. Relieving sensation of coldness.
h. Curing urticaria.
i. Relieving pain in the limbs.
j. Curing pain in the bowels.
k. Styptics.
l. Anodynes.
m. Restoring consciousness.
n. Curing sterility.
o. Preventing the effects of age.

p. This plant has many names in Sanskrit, chief amongst which are Jivana, [illegible] jivana, Chiranjiva, &c. Identified by Piddington with *Celtis orientalis*.

q. Called also Dhira, Vishāni, and Drakshya. Probably *Vitis vinifera*.

r. Not yet identified. It is described as "endued with a dry bulbous root, w[illegible] capable of being divided by the nails, and which, when so divided, [illegible] secretion like animal fat."—Ayurvedartha Chandrika.

s. A plant of the same description as Meda (*vide* above). Both are said t[illegible] on the breast of the Himalayas, particularly, in Morung or Nepal.

t. Not yet identified; grows on the Himalyan breast, particularly in Mo[illegible] Nepal.

u. *Vide* above.
v. *Phaseolus trilobus*.
w. *Teramnus labialis*; Syn. *Glycine debilis*.
[illegible] *Cœlogyne ovalis*.

Kshirini *(a)* Rājaksharaka (*b*), Valā (*c*), Kākoli (*d*), Kshirakākoli (*e*), Vātyāyani (*f*), Bhādraudani (*g*, Bhāradwāji (*h*), Payasyā (*i*), and Rishyagandhā (*j*),—these ten are Vringhaniya.[8]

Musta *(k)*, Kushtha (*l*), Haridrā (*m*), Dāruharidrā (*n*), Vacha (*o*), Ativishā (*p*), Katurohini (*q*), Chitraka (*r*), Chiravilla *(s)*, and Haimavati *(t)*,—these ten are Lekhaniya.[9]

Suvaha (*u*), Arka (*v*), Uruvuka (*w*), Agnimukhi (*x*), Chitrā (*y*), Chitraka (z), Chiravilla (a), Çankhini (b), Çakula and its species (c), and Swarnakshirini (d),—these ten are Bhedaniya [purgatives].[10]

---

a. Also called Kshiralata, Haimavati, Himaja, &c. Not identified. A Himalayan plant.

b. Called also Dugdhika. *Oxystelma esculentum*; Syn. *Asclepias rosea.*

c. *Cordia latifolia*; *syn. sida cordifolia.*

d. *Vide* note *t* in p. 30.

e. *Vide* note *u* in p. 30.

f. A species of white Vala.

g. A species of brown Vala.

h. Called also Vanakarpas. *Hibiscus vitifolius.*

i. A species of Vidari or *Batatus paniculata*; Syn. *Convolvulus paniculata.*

j. Called also Rishijangali. A species of Vidari, *vide* note *i* above.

k. *Cyperus rotundus.*

l. *Saussurea Auriculata*; Syn. *Aplotaxis Auriculata.*

m. *Circuma longa.*

n. *Berberis Asiatica.*

o. *Acorus Calamus.*

p. *Aconitum Heterophyllum.*

q. Called also Katuka. *Picrorrhiza Kurroa.*

r. *Plumbago Zeylanica.*

s. Called also Karanja. *Pongamia glabra*; Syn. *Galedupa Indica.*

t. A kind of white Vacha, *vide* note *j* of para. 8 above.

u. Called also Trivrit. A species of *Convolvulus turpethum.*

v. Called also Akanda. *Asclepias Gigantea*; Syn. *Calatropis Gigantea* or *Procera.*

w. Called also Eranda. *Ricinus Communis.*

x. Called also Langalia. *Gloriosa superba.*

y. Called also Manjishta. *Rubia Cordifolia*; Syn. *Rubia Manjishta.*

z. *Plumbago Zeylanica.*

a. *Vide* note *s* above.

b. Called also Swetavuhna, or Chorepushpi, or Bhantui in Bengali. *Andropogon Acicularis.*

c. The same as Katurohini, *vide* note *q* above.

d. *Cleome felina*; Syn. *Polanisia felina.*

Liquorice, Madhuparni (*a*), Prishniparni (*b*), Amvashtaki (*c*), Samangā (*d*), Mocharasa (*e*), Dhātaki (*f*), Lodhra (*g*), Priyangu (*h*), and Katphala (*i*),—these ten are Sandhāniya.[11]

Pippali (*j*), Pippali-mula (*k*), Chavya (*l*), Chitrakā (*m*), Çringavera (*n*), Amlavetasa (*o*), Maricha (*p*), Ājamodā (*q*), the seeds of Bhallātaki (*r*), and the exhudation of Hinga (*s*),—these ten are *Dipaniya.*[12]

Here ends the first six aggregates of Astrigents.

Aindri (*t*), Rishabhi (*u*), Atirasā (*v*), Rishyaproktā (*w*), Payasya (*x*), Açwagandhā (*y*), Sthirā (*z*), Rohini (a), Valā (b), and Ativalā (c),—these ten are Valya (invigorating).[13]

---

a. It is doubtful whether the Indigo plant or the *Tinospora cordifolia* (Guduchi or Golancha in Bengali) is meant.

b. Called also Chakule. *Uraria Lagopo dioides ;* Syn. *Doodia lagopodioides.*

c. Called also Akarnaviddha. In Bengali, Aknadi. *Stephania hernandifoli*

d. Called also Varaha-kranta or Lajjavati. *Minosa pudica,* or the Sensitive p

e. The exhudation of the Salmali or Simula, *i.e., Bombax Malabaricum* or *Bo peptaphylla.*

f. Called in Bengali Dhainphul. *Woofordia floribunda ;* Syn. *Grislea to*

g. *Symplocos racemosa.*

h. *Aglaia Roxburghiana.*

i. *Myrica sapida.*

j. *Piper longum ;* Syn. *Chavica Roxburghii.*

k. The root of the above.

l. Called also Chavika or Chai. *Piper chava ;* Syn. *Chavica officinarum.*

m. *Plumbago Zeylanica.*

n. Called also *Shunthi, i.e.,* dry ginger.

o. Called also Chukra or Chukapalang. *Rumex visicarius.* The country sor

p. *Piper nigram* or Black pepper.

q. Ajamoda is *not* Yawani but Randhani (in Bengali). *Pimpinella involucr* Syn. *Apium involucrata.*

r. Called also Bhela (in Bengali). *Semecarpus anacardium* or the marking nut tr

s. *Ferula Assafœtida.*

t. Called also Goraksha-karkati or Rakhale sasa *vide* note *e* p. 26.

u. Called also Kapikachchha or Cukacimvi, *i.e.,* Alkuci (in Bengali). *Carpo pruriens ;* Syn. *Mucuna pruriens.*

v. Called also Satāvari or Satamuli. *Asparagus racemosus.*

w. It is a name used both for Catamuli and Cukacimvi or Alkuci.

x. Called also Vidari. *Convolvulus paniculatus.*

y. *Withania somnifera ;* Syn. *Physalis flexuosa.*

z. Called also Calaparni ; *Desmodium Gangeticum.*

a. *Picrorrhiza Kurroa.*

b. *Sida cordifolia.*

Sida rhombifoila.

Chandana (*a*), Tunga (*b*), Padmaka (*c*), Uçira (*d*), Madhuka (*e*), Manjishthā (*f*), Sārivā (*g*), Payasyā (*h*), Sitā (*i*), and Latā (*j*),—these ten are *Varnya* or improve the complexion.[14]

Sārivā (*k*), Ikshumula (*l*), Madhuka (*m*), Pippali (*n*), Drākshā-(*o*), Vidāri (*p*), Kaitarya (*q*), Hansapādi (*r*), Vrihati (*s*), and Kantakāri (*t*),—these ten are *Kanthya* or improve the voice and cure hoarseness.[15]

Āmra (*u*), Āmrātaka (*v*), Nikucha (*w*), Karamardda (*x*), Vrikshāmla (*y*), Amlāvetasa (*z*), Kuvala (a), Vadara (b), Dādima (c), Mātulunga (d),—these ten are *Hridya* or promote cheerfulness.[16]

(Here ends the second four aggregates of Astringents.)

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a. Red sandal wood. *Pterocarpus santalinus.*

b. Called also Punnāga ; *Calophyllum inophyllum.*

c. The root-stock of Nymphæa Lotus.

d. The root of *Andropogon muricatum.*

e. Liquorice.

f. *Rubia Cordifolia.*

g. Called also Anantamul in Bengali. *Hemidesmus Indicus ;* syn. *Asclepias pseudosarsa.* It is sometimes indentified with Syāmālatā or *Ichnocarpus frutescens.*

h. *Convolvulus paniculatus.*

i. Kankars.

j. The commentator is silent as to what is intended by the word. Kavirajes, however, use the *Panicum dactylon* in such compounds.

k. *Vide* note *g* above.

l. The roots of the Sugarcane. *Saccharum Officinarum.*

m. Liqorice.

. *Piper Longum ;* syn. *Chavica Roxburghii.*

. Called in the Hindi *Kishmish.* *Uvæ Passæ.*

. *Convolvulus paniculatus ;* syn. *Batatas paniculata.*

. Called Katphal in Bengali. *Myrica Sapida.*

. Generally identified with Thulkuree (Bengali). *Hydrocotile Asiatica.*

. Called also Byakur. *Solanum Indicum.*

Solanum Xanthocarpum ; syn. *Solanum Jacquinii.*

. *Mangifera Indica.*

Spondius mangifera.

. Madar in Bengali. *Artocarpus Lakucha.*

Karamcha in Bengali. *Carissa carandas ;* syn. *Carissa congesta.*

The commentator calls it Vrihadamla. Amrul (Beng.); some identify it with tamarind.

Called also Chukra. *Rumex Vesicarius.*

The larger variety of Indian plums.

The smaller variety of Indian plums.

Punica granatum.

Called Chchholanga Lebu in Bengali. *Citrus medica.*

Nāgara (*a*), Chitraka (*b*), Chavya (*c*), Vidanga (*d*), Murvā (*e*), Guduchi (*f*), Vacha (*g*), Musta (*h*), Pippali (*i*), and Patola (*j*), —these ten are *Triptighna* [remove phlegm that causes a sensation of satiety].[17]

Kutaja (*k*), Vilwa (*l*), Chitraka (*m*), Nāgara (*n*), Ativishā (*o*), Abhayā (*p*), Dhanwayāsaka (*q*), Dāruharidrā (*r*), Vacha (*s*), and Chavya (*t*),—these ten are *Arçaghna* [cure piles].[18]

Khadira (*u*), Abhayā (*v*), Āmlaka (*w*), Haridrā (*x*), Arushkara (*y*), Saptaparna (*z*), Āragvadha (a), Karavira (b), Vidanga (c), and the sprouts of Jāti (d),—these ten are *Kusthaghna* [cure skin-diseases].[19]

---

a. This is not Nagarmutha but Sunt, *i.e.*, dry ginger.
b. *Plumbago Zeylanica.*
c. Called also Chavika; Chai in Bengali and Hindi. *Piper Chaba.*
d. *Embelia Ribes*; syn. *E. glandulifera.*
e. *Sanseviera Zeylanica*; syn. *Sanseviera Roxburghiana.*
f. *Tinospora cordifolium*; syn. *Menispermum cordifolium.*
g. *Acorus calamus.*
h. *Cyperus rotundus.*
i. *Piper longum*; syn. *Chavica Roxburghii.*
j. *Trichosanthes dioica.*
k. *Holarrhena antidysenterica*; syn. *Echites antidysenterica.*
l. *Ægle Marmelos.*
m. *Vide* note *b* above.
n. *Vide* note *a* above.
o. *Aconitum heterophyllum.*
p. *Terminalia chebula.*
q. Called also Duralabha. *Alhagi Maurorum*; syn. *Hedysarum Alhagi.*
r. *Berberis Asiatica.*
s. *Vide* note *g* above.
t. *Vide* note *c* above.
u. *Acacia Catechu*; syn. *Mimosa Catechu.*
v. *Vide* note *p* above.
w. *Phyllanthus Emblica*; syn. *Emblica officinalis.*
x. *Circuma longa.*
y. Called also Bhallataka. *Semecarpus Anacardium.* The marking-nut tree. Bhela in Bengali.
z. *Alstonia scholaris*; syn. *Echites scholaris.*
a. Called also Sondali (Beng.) *Cassia fistula.*
b. *Nerium odorum.*
c. *Embelia Ribes*; syn. *Embelia glandulifera.*
d. *Jsaminum grandiflorum.*

Chandana (*a*), Nalada (*b*), Kritamāla (*c*), Naktamāla (*d*), Nimva (*e*), Kutaja (*f*), Sarsapa (*g*), Liquorice, Dāruharidrā (*h*), and Muska (*i*),—these ten are *Kandughna* [cure pruritus].[20]

Akhira (*j*), Maricha (*k*), Gandira (*l*), Kevuka (*m*), Nirgunthi (*n*), Vidanga (*o*), Kinihi (*p*), Açwadangshtrā (*q*), Vrishaparni (*r*), and Ākhuparni (*s*),—these ten are *Krimighna* [anthelmintic].[21]

Haridrā (*t*), Manjishthā (*u*), Suvahā (*v*), small cardamoms, Pālindi (*w*), Chandana (*x*), Kataka (*y*), Çirisha (*z*), Sindhuvāra (a), and Çleshmātakā (b),—these ten are *Vishaghna* (destroy poisons).[22]

(Here ends the third six aggregates of Astringents.)

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a. The red variety is used. *Pterocarpus santalinus.*
b. Called also Jatāmānshi or Hanshi. *Nardostachys Jatamansi*; syn. *Valeriana Jatamansi.*
c. Called also Suvarnahali. The same as Aragbadha or Sondāli. *Cassia Fistula.*
d. Called also Karanja. *Pongamia glabra*; syn. *Galedupa Indica.*
e. *Melia Azadirachta*; syn. *Azadirachta Indica.*
f. *Holarrhena antidysenterica.*
g. Mustard seeds.
h. *Berberis Asiatica.*
i. *Cyperus rotundus.*
j. Called also Sobhānjana. *Moringa pterigosperma.*
k. *Piper nigrum.* Black pepper.
Called also Camatha-Cāka. Difficult to identify.
Called also Kemuka. Keu in Bengali. *Castus speciosus.*
Called also Sindhuvāra. *Vitex Nigundo.*
Embelia Ribes.
Called also Katabhi or Apamarga. Apang in Bengali. *Achyranthes aspera.*
Called also Gokhuri. *Tribulus terrestris*; syn. *Tribulus lanuginosus.*
Called Bamanhati in Bengali. *Clerodendron siphonanthus.*
Called also Mushikaparni. Indurkāni (Bengali). *Salvinia cucullata.*
Circuma longa.
Rubia cordifolia; syn. *Rubia Manjista.*
The commentator says that it is either Rasna or Apharmali. If the former, it is *Vanda Roxburghii*; syn. *Cymbidium tessaloides*; if the latter, it is *Vallaris dichotomos*; syn. *Echites dichotomos.*
Called also Cyāmālatā. *Ichnocarpus frutescens*; syn. *Echites frutescens.*
The red variety, *viz.*, *Pterocarpus santalinus.*
Strychnos potatorum.
Albizzia Lebbek; syn. *Mimosa Sirisa.*
Vitex Nigundo.
Called also Vahuvāra. *Cordia Myxa.*

Virana (*a*), Çāli (*b*), Shastika (*c*), Ikshuvālikā (*d*), the roots of Darbha (*e*), of Kuça (*f*), and of Kāça (*g*), Gundra (*h*), and the roots of Itkata (*i*), and of Kattrina (*j*),—these ten are *Stanyajanana* or glactiphorous.[23]

Pāthā (*k*), Mahaushadha (*l*), Suradāru (*m*), Musta (*n*), Murvā (*o*) Guduchi (*p*), Vatsakaphala (*q*), Kirātatikta (*r*), Katurohini (*s*), and Sārivā (*t*),—these are *Stanyaçodhana* [improve the quality of the milk].[24]

Jivaka (*u*), Rishavaka (*v*), Kākoli (*w*), Kshirakākoli (*x*). Mudgaparni (*y*), Māshaparni (*z*), Medā (a), Vriddharuhā (b), Jatilā (c), and Kulingā (d),—these ten are *Çukrajanana* [increase the semen].[25]

---

a. *Andropogon muricatum.*
b. The autumnal paddy.
c. A kind of paddy supposed to ripen in 60 days from the day of planting.
d. Called also Swagarika. A variety of *Saccharum.*
e. *Saccharum cylindricum.*
f. *Poa Cynosuroides.*
g. *Saccharum spontaneum.*
h. Called also Guduchi. Gulancha in Bengali. *Tinospora cordifolia.*
i. Called Okrā in Bengali.
j. A kind of frgrant grass. Supposed by Wilson to be *Hemionites cordifolia*
k. Called alsos Aknādi or Nimuka. *Stephania hernandifolia;* syn. *Cissam[...] hernandifolia.*
l. Dry ginger.
m. *Cedrus deodara.*
n. *Cyperus rotundus.*
o. *Sanseviera Zeylanica;* syn. *Sanseviera Roxburghiana.*
p. *Tinospora cordifolia.*
q. Called also Indrayava. The seeds of *Holarrhena antidysenterica.*
r. Called also Chireta. *Agathotes cherayta.*
s. Called also Katukā. *Picorrhiza kurroa.*
t. Called also Anantamul. *Hemidesmus Indicus;* syn. *Aclepias pseudosarsa.*
u. *Vide* note *p* in p. 30.
v. *Vide* note *q* in p. 30.
w. *Vide* note *t* in p. 30.
x. *Vide* note *u* in p. 30.
y. *Vide* note *v* in p. 30.
z. *Vide* note *w* in p. 30.
a. *Vide* note *r* in p. 30.
b. Called also Catavari or Catamuli. *Asparagus racemosus.*
c. Called also Jatāmānshi. *Nardostachys Jatamansi;* syn. *Valeriana Jata[...]* The commentator identifies it with Uchchata or Bhumi-āmlaki, *i.e.*, [...] *thus Niruri.*
d. The commentator calls it a species of the above. Bengal physicians call [...] kra-çringi or *Rhus succedania;* syn. *Rhus acuminata.*

Kushtha (*a*), Elavāluka (*b*), Katphala (*c*), the froth of the sea, the exudation of Kadamva (*d*), Ikshu (*e*), Kandekshu (*f*), Ikshuraka (*g*), Vasuka (*h*), and Uçira (*i*),—these ten are *Çukra-çodhana* [improve the semen].[26]

(Here ends the fourth four aggregates of Astringents.)

Mridvikā (*j*), Liquorice, Madhuparni (*k*), Medā (*l*), Vidāri (*m*), Kākoli (*n*), Kshirakākoli (*o*), Jivaka (*p*), Jivanti (*q*), and Çālaparni (*r*), —these ten an *Snehopoga* [emollients].[27]

Çobhānjana (*s*), Ekaranda (*t*), Arka (*u*), Vrischira (*v*), Punarnavā (*w*), Yava (*x*), Sesame, Kulathwa (*y*), Māsha (*z*), and Vadara (a),—these ten are *Swedopoga* [diaphoretics].[28]

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a. *Saussurea auriculata*; syn. *Apolotaxis auriculata.*

b. A kind of red powder made of some seeds obtainable of every native druggist. Not identified.

c. *Myrica sapida.*

d. *Anthocephalus Cadamba*; syn. *Nauclea Cadamba.*

e. The ordinary sugar-cane.

f. Called also Kokilāksha (in Bengali Kulekhārā). *Hygrophila spinosa*; syn. *Ruellia longifolia.*

g. A plant very similar to the above.

h. Called also Vak. *Sesbania grandiflora*; syn. *Aeschynomene grandiflora.*

i. The roots of *Andropogon muricatum.*

j. Uvæ Passæ. The ordinary Kishmish or dried grapes.

k. *Tinospora cordifolia.*

l. *Vide* note *r* in p. 30.

m. *Convolvulus paniculata.*

n. *Vide* note *t* in p. 30.

o. *Vide* note *u* in p. 30.

p. *Vide* note *p* in p. 30.

q. *Cœlogyne ovalis.*

r. *Desmodium Gangeticum*; syn. *Hedysarum Gangeticum.*

s. *Moringa pterigosperma.*

t. *Ricinus communis.*

u. *Calatropis gigantea* or *procera*; syn. *Asclepias gigantea.*

v. The white variety of *Boerhavia diffusa*; syn. *B. procumbens* and *erecta.*

w. The red variety of the above.

x. *Hordium hexastichum.*

y. *Dolichos biflorus.*

z. *Phaseolus Roxburghii*; syn. *Phaselous radiatus.*

a. *Zizyphus Jujuba.*

Mel, Liquorice, Kovidāra (*a*), Karvudāra (*b*), Nipa (*c*), Vidula(*d*,) Vimbi (*e*), Çanapushpi (*f*), Sadāpusphi (*g*), and Pratyakpushpi (*h*), —these ten are *Vamanopaga* [emetics].[29]

Drākhsā (*i*), Kacmarya (*j*), Parushaka (*k*), Abhayā (*l*), Āmlaka (*m*), Vibhitaka (*n*), Kuvala (*o*), Vadara (*p*), Karkandu (*q*), and Pilu (*r*),—these ten are purgatives.[30]

Trivrit (*s*), Vilwa (*t*), Pippali (*u*), Kushtha (*v*), mustard seeds, Vacha (*w*), the fruits of Vatsaka (*x*), Çatapushpa (*y*), Liquorice, and Madanaphala (*z*),—these ten are used in *Āsthāpana* [enemata].[31]

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a. Called also Rakta-kānchana. *Bauhinia variegata.*
b. *Bauhinia acuminata.*
c. Another name of Kadamva. *Anthocephalus cadamba*; syn. *Nauclea cadamba.*
d. Called also Amvuvetasa. *Calamus fasciculatus.* U. C. Dutt (*Mat. Med. of the Hindus*) says that the identification by Roxburgh of Amvuvetasa with *Calamus fasciculatus* is, perhaps, doubtful. Amvuvetasa implies that it is rattan or some rattan-like plant that grows in water. *Calamus fasciculatus*, however, grows as well on dry land as in water.
e. *Coccinea Indica*; syn. *Momordica monodelpha.*
f. *Crotalaria verrucosa.*
g. Another name for Arka or Akanda. *Calatropis gigantea*; syn. *Asclepias gigantea.*
h. Another name for Apāmārga. *Achyranthes aspera;* syn. *Achyranthes bidentata*
i. Kishmish. Uvæ Passæ.
j. Another name of Gāmbhāri. *Gmelina arborea.*
k. Called in Bengali Phyālsā. *Grewia Asiatica*
l. *Terminalia chebula.*
m. *Phyllanthus Emblica.*
n. *Terminalia Bellerica.*
o. A variety of *Zizyphus Jujuba.*
p. *Zizyphus Jujuba.*
q. Called also Srigālakoli or Siākul. *Zizyphus œnoplia.*
r. *Salvadora Persica* or *Salvadora Indica.* Its fruits are said to be very much li[ked] by elephants.
s. *Ipomœa turpethum*; syn. *Convolvulus turpethum.*
t. *Ægle marmelos.*
u. *Piper longum*; syn. *Chavica Roxburghii.*
v. *Holarrhena antidysenterica.*
w. *Acorus calamus.*
x. Called also Indrayava. The seeds of *Holarrhena antidysenterica.*
y. Called also Misreya. *Pucedanum Sowa.*
z. The fruits of *Randia dumetorum.*

Rāsnā (*a*), Suradāru (*b*), Vilwa (*c*), Madana (*d*), Çatapushpa (*e*), Vrischira (*f*), Punarnavā (*g*), Açwadangshtrā (*h*), Agnimantha (*i*), and Sonāka (*j*),—these ten an used for *Anuvāsana* [oily enemata].[32]

Jyotishmati (*k*), Kshavaka (*l*), Maricha (*m*), Pippali (*n*), Vidanga (*o*), Sigru (*p*), mustard seeds, the seed of Apāmārga (*q*), Çwetā (*r*), and Mahācwetā (*s*),—these ten are used for *Cirovirechana* (errhines).[33]

(*Here ends the fifth seven aggregates of Astringents.*)

The leaves of Jamvu (*t*), and of Amra (*u*), Mātulunga (*v*), Amla-vadara (*w*), Dādima (*x*), Yava (*y*), Liquorice, Uçira (*z*), Mrid (a), and fried paddy,—these ten relieve vomiting.[34]

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a. *Vanda Roxburghii*; syn. *Cymbedium tessaloides.*
b. *Cedrus deodara*; syn. *Pinus deodara.*
c. *Ægle marmelos.*
d. *Randia dumetorum.*
e. Called also Misreya. *Pucedanum sowa.*
f. The white variety of *Boerhavia diffusa.*
The red variety of *Boerhavia diffusa.*
Called also Gokhuri. *Tribulus terrestris*; Syn. *Tribulus lanuginosus.*
Premna serratifolia; syn. *Premna spinosa.*
Calosanthes Indica; syn. *Bignonia Indica.*
Cardiospermum Halicacabum.
Called in Bengali Hānchooti. *Myriogyne lanuginosus.*
Piper nigrum.
Piper longum.
Embelia Ribes; syn. *Embelia glandulifera.*
Moringa pterygosperma.
Achyranthes aspera; or *Achyranthes bidentata.*
litorea ternatea (the white variety).
Clitoria ternatea (the red variety),
ugenia Jambolana; syn. *Syzygium Jambolanum.*
Iangifera Indica. (The mango tree.)
itrus medica.
sour variety of *Zizyphus Jujuba.*
unicum granatum.
ordeum hexastichum.
ne roots of *Andropogon muricatum.*
kind of earth taken from the country of Sourāshtra (Surat),

Nāgara (*a*), Dhanwa-yavāsaka (*b*), Musta (*c*), Parppataka (*d*), Chandana (*e*), Kirāta-tiktaka (*f*), Guduchi (*g*), Hrivera (*h*), Dhānya (*i*), and Patola (*j*),—these ten allay thirst.[35]

Çathi (*k*), Pushkaramula (*l*), the seeds of Vadara (*m*), Kantakārikā (*n*), Vrihati (*o*), Vriksharuhā (*p*), Abhayā (*q*), Pippali (*r*), Durālabhā (*s*), and Kuliraçringi (*t*),—these ten relieve hiccup.[36]

Priangu (*u*), Ananta (*v*), the seeds of Amra (*w*), Katwanga (*x*), Lodhra (*y*), Mocharasa (*z*), Samangā (a), Dhātakipushpa (b), Padma (c), and the filaments of the lotus,—these ten are *Purisha-sangrahaniya* (render the fæces consistent).[37]

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a. *Cyperus pertenuis.*
b. Called also Durālabhā. *Alhagi Maurorum*; syn. *Hedysarum Alhagi.*
c. *Cyperus rotundus.* Some physicians use dry ginger.
d. *Oldenlandia herbacea*; syn. *Oldenlandia biflora.*
e. Red sandal wood. *Pterocarpus santalinus.*
f. *Agathotes cherayta.*
g. *Tinospora cordifolia*; syn. *Menispermum cordifolium.*
h. Called also Balā. *Pavonia odorata.*
i. *Coriandrum sativum.*
j. *Trichosanthes dioica.* (The juice of the plant is used.)
k. *Circuma Zerumbet.*
l. The roots of an acquatic plant occurring in the lake of Pushkara in Cas[illegible] Hindu physicians generally use (in the absence of this drug) the roots [illegible] *Holarrhena antidysentrica.*
m. *Zizyphus Jujuba.*
n. *Solanum Xanthocarpum*; syn. *Solanum Jacquinii.*
o. *Solanum Indicum.*
p. A kind of parasitical plant.
q. *Terminalia chebula.*
r. *Piper longum.*
s. *Alhagi Maurorum.*
t. *Rhus succedania*; syn. *Rhus acuminata.*
u. *Aglaia Roxburghiana.*
v. *Hemidesmus Indicus*; syn. *Asclepias pseudosarsa.*
w. Mango seeds.
x. Another name of Syonāka. *Colosanthes Indica.*
y. *Symplocos racemosa.*
z. The exudation of Cālmali or *Bombax Malabaricum*; syn. *Bombax h*[illegible]
a. Called also Varākrāntā. The sensitive plant. *Mimosa pudica.*
b. *Woodfordia floribunda*; syn. *Grislea tomentosa.*
c. Called also Bamanhati. *Clerodendron siphonanthus*; syn. *Siphonanth*[illegible]

The bark of Jamvu (*a*), that of Çallaki (*b*), Kachchhurā (*c*) Liquorice, Çālmali (*d*), Çriveshtaka (*e*), burnt earth, Payasyā (*f*), Utpala (*g*), and husked sesame seeds—these ten are *Purisha-virajaniya* (alter the color of the fæces). 38

The bark of Jamvu (*h*), Āmra (*i*), Plaksha (*j*), Vata (*k*), Kapitana (*l*), Udumvara (*m*), Açwathwa (*n*), Bhallātaka (*o*), Açmantaka (*p*), and Somavalka (*q*),—these ten reduce secretion of urine. 39

Vrikshādani (*r*), and Açwadangshtrā (*s*), and Vasuka (*t*), and

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a. *Eugenia Jambolanum.*

b. *Boswellia Serrata.*

c. The commentator identifies it with Cukaçimvi or Ālkuçi. *Mucuna pruriens*; syn. *Carpogon pruriens.*

d. The exudation is intended of *Bombax Malabaricum.*

e. The Commentator says that this is used for Navanitakhoti, which is the exudation of the *Pinus longifolia.* U. C. Dutt says,—"This tree yields an oleo-resin called *Saraladrava*, *Srivāsa*, and *Khira* in Sanskrit. In the vernacular it is called Gandhabirozā. Dr. Royle remarked that 'the *chir* (as the *Pinus longifolia* is called in Hindi) exudes or yields to incisions a very fine turpentine. This is chiefly valued by the natives for its resin, and as the latter is only obtained by exposing the turpentine to heat, the oil, the more valuable product, is dissipated to procure the resin; but by adopting a very simple still, resin was obtained as good as ever for the purposes of the natives, while the oil of turpentine distilled over was pronounced, on being sent to the General Hospital of Calcutta, to be of very superior quality.'"—*Mat. Med. of the Hindus.*

f. *Batatas paniculatus.*

g. *Nymphæa stellata.*

h. *Eugenia Jambolanum.*

Mangifera Indica.

Ficus infectoria.

Ficus Bengalensis; syn. *Ficus Indica.*

The Commentator identifies it with Gandhamunda or Gāndhibhāt (in Bengali). Bengal physicians use for it the bark of the Amrātaka (Amrā) or the Hog plum, i. e., *Spondias mangifera.*

Ficus glomerata; syn. *Covellia glomerata.*

Ficus religiosa.

Semecarpus Anacardium. The marking nut tree.

Called also Amlakucha or Amlocha.

Called also Khadira. *Acacia Catechu*; syn. *Mimosa Catechu.*

A kind of parasitical plant called Alakalatā.

Called also Gokhuri. *Tribulus terrestris*; syn. *Tribulus lanuginosus.*

Sesbania grandiflora.

Vashira (*a*), Pāshānabheda (*b*), Darbha (*c*), Kuça (*d*), Kāça (*e*) Gundra (*f*), Itkataumla (*g*),—these ten promote secretion of urine.[40]

Padma (*h*), Utpala (*i*), Nalina (*j*), Kumuda (*k*), Saugandhika (*l*), Pundarika (*m*), Çatapatra (*n*), Liquorice, Priyangu (*o*), and Dhātaki-pushpa (*p*),—these ten alter the color of the urine.[41]

(*Here ends the seventh five aggregates of Astringents.*)

Drākshā. (*q*), Abhayā (*r*), Āmlaka (*s*), Pippali (*t*), Durālabhā (*u*), Çringi (*v*), Kantakārikā (*w*), Vriçchira (*x*), Punarnavā (*y*), and Tāmlakya (*z*),—these ten cure coughs.[42]

Çathi (a), Pushkaramula (b), Amlavetasa (c), large cardamoms,

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a. The Commentator identifies it with Jāmātri (called Hurhure in Bengali). In Sanskrit it has many other names, chief amongst which are Suryāvartā and Adityabhaktā. *Cleome viscosa ;* syn *Polanisia icosandra.*

b. Called in Bengali Pātharkucha or Pātharchur. *Coleus Amboinicus.*

c. *Imperata cylindrica.* syn. *Saccharum cylindricum.*

d. *Poa cynosuroides.*

e. *Saccharum spontaneum.*

f. *Panicum uliginosum.*

g. Called Khākrā in Bengali. A large variety of *Saccharum spontaneum.*

h. *Nelumbium speciosum ;* (the white variety is used).

i. *Nymphæa stellata* (of the blue variety).

j. Ditto of the white variety.

k. Ditto of the red variety.

l. *Nymphæa Lotus.*

m The large-sized *Nelumbium speciosum.*

n. Ditto (having the largest number of petals).

o. *Aglaia Roxburghiana.*

p. *Woodfordia floribunda ;* syn. *Grislea tomentosa.*

q. *Uvæ Passæ.*

r. *Chebulic myrobalan.*

s. *Phyllanthus Emblica ;* syn. *Emblica officinalis.*

t. *Piper longum.*

u. *Alhagi Maurorum ;* syn. *Hedysarum Alhagi.*

v. *Rhus succeedanea ;* syn. *Rhus acuminata.*

w. *Solanum Xanthocarpum.* syn. *Solanum Jacquinii.*

x. *Boerhavia diffusa* (of the red variety).

y. *Boerhavia diffusa* (of the white variety).

z. Called also Bhumyāmlaki. *Phyllanthus Niruri.*

a. *Circuma Zerumbet.*

b. This root is not generally available. Instead, *Aplotaxis auriculata* is usec

c. *Rumex vesicarius.* The country sorrel or Chukra or Chukapālang.

Hingu (*a*), Agura (*b*), Surasā (*c*), Tāmlaki (*d*), Jivanti (*e*), and Chandā (*f*),—these ten cure difficult breathing or asthma.[43]

Pātala (*g*), Agnimantha (*h*), Vilwa (*i*), Syonāka (*j*), Kāçmaryya (*k*), Kantakārikā (*l*), Vrihati (*m*, Çālaparni (*n*), Prishniparni (*o*), and Gokshuraka (*p*),—these ten cure anasarca or swellings.[44]

Çārivā (*q*), Carkarā (*r*), Pāthā (*s*), Manjishthā (*t*), Drākshā (*u*), Pilu (*v*), Parushaka (*w*), Abhayā (*x*), Āmlaka (*y*), and Vibhitaka (*z*), —these ten cure fevers.[45]

Drākshā (a), and Kharjjura (b), and Piyāla (c), and Vadara (d),

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a. *Ferula Assafœtida.*

b. *Aquilaria Agallocha.*

c. This name stands for various plants chief amongst which is the *Ocimum sanctum.* Many Bengal physicians, however, take it for Rāsnā or *Vanda Roxburghii.*

d. *Phyllanthus Niruri.*

e. *Cœlogyne ovalis.*

f. Chorepushpi, Chorchuli, or Bhāntui. *Andropogon acicularis.*

g. Called also Pārula *Stereospermum suaveolens*; syn. *Bignonia suaveolens.*

h. *Premna serratifolia*; syn. *Premna spinosa.*

i. *Ægle marmelos.*

j. *Colosanthes Indica*; syn. *Bignonia Indica.*

Called also Gāmbhāri. *Gmelina arborea.*

..' *Solanum Xanthocarpum*; *Solanum Jacquinii.*

m. *Solanum Indicum.*

n. *Desmodium gangeticum*; syn. *Hedysarum gangeticum.*

Uraria lagopodioides; syn. *Doodia lagopodioides.*

p. *Tribulus terrestris*; syn. *Tribulus lanuginosus.*

This name stands for both Anantāmula and Syāmālatā. Bengal physicians use the former, *i. e.*, *Hemidesmus Indicus*; syn. *Asclepias pseudosarsa.* If it means Syāmālata, it is *Ichnocarpus frutescens*, syn. *Echites frutescens.*

Sugarcandy.

Stephania hernandifolia; syn. *Cissampelos hernandifolia.*

Rubia Cordifolia; syn. *Rubia Munjishta.*

Uvæ Passæ.

Salvadora Persica or *Indica.*

Grewia Asiatica.

Chebula myrobalan.

Phyllanthus Emblica; syn. *Emblica officinalis.*

Terminalia Bellerica.

Vide note *u* above.

Phœnix Sylvestris. (Wild date palm).

Buchanania latifolia.

Zizyphus Jujuba.

and Dādima (*a*), Phalgu (*b*), Parushaka (*c*), Ikshu (*d*), Yava (*e*), and Shashtika (*f*), —these ten relieve fatigue.[46]

(*Here ends the Eighth five aggregates of Astringents*).

Lājā (*g*), Chandana (*h*), Kaçmaryaphala (*i*), Liquorice, Çarkarā (*j*), Nilotpala (*k*), Uçira (*l*), Çārivā (*m*), Guduchi (*n*), and Hrivera (*o*),—these ten relieve burning or heat of the body.[47]

Tagara (*p*), Aguru (*q*), Dhanyāka (*r*), Çringavera (*s*), Bhutika (*t*) Vacha (*u*), Kantakārikā (*v*), Agnimantha (*w*), Çyonāka (*x*), and Pippali (*y*),—these ten relieve the sense of coldness.[48]

Tinduka (*z*), Piyāla (a), Vadara (b), Khadira (c), Kadara (d),

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a. *Punica Granatum.*

b. *Ficus glomerata.*

c. *Grewia Asiatica.*

d. *Saccharum officinarum.*

e. *Hordeum hexastichum.*

f. A kind of paddy that is believed to ripen in 60 days. Shete dhān (in Bengali).

g. Fried paddy.

h. *Santalanum album.* (White Sandal wood).

i. The fruits of *Gmelina arborea.*

j. Sugarcandy

k. *Nymphæa stellata.*

l. The roots of *Andropogon muricatum.*

m. *Vide* note *q* in p. 43.

n. *Tinospora cordifolia* ; syn. *Menispermum cordifolium.*

o. *Pavonia odorata.*

p. Difficult to identify it. More than one plant is known by this name. a Ayurvedārtha Chandrikā says that it is an acquatic plant. It is sometim called Tagarapādikā or pādukā. It is not the flower plant of that name, *vi Tabernæmontana coronaria*

q. *Aquilaria Agallocha.*

r. *Coriandrum sativum.*

s. *Zingiber officinale.* (Dry ginger, called Sunthi).

t. Called also Yamāni. *Ptycholis Ajowan* ; syn. *Ligusticum Ajowan.*

u. *Acorus calamus.*

v. *Solanum Xanthocarpum* ; syn. *Solanum Jacquinii.*

w. *Premna serratifolia* ; syn. *Premna spinosa.*

x. *Colosanthes Indica* ; syn. *Bignonia Indica.*

y. *Piper longum* ; syn. *Chavica Roxburghii.*

z. It is another name of Gāb or *Diospyros Embryopteris*, syn. *Diospyros glutin* The commentator, however, identifies it with Kendu or the Ebony tree, tha *Diospyros melanoxylon.*

a. *Buchanania latifolia.*

b. *Zizyphus Jujuba.*

c. *Acacia catechu* ; syn. *Mimosa catechu.*

d. A variety of the above, called *Vit-khadira.*

Saptaparna (*a*), Açwakarna (*b*), Arjuna (*c*), Açana (*d*), and Arimedā (*e*),—these ten cure urticaria.[49]

Vidārigandhā (*f*), Prishniparni (*g*), Vrihati (*h*), Kantakāri (*i*), Kairanda (*i*), Kākoli (*k*), Chandana (*l*), Uirça (*m*), large cardamoms, and Liquorice,—these ten relieve pains cashed by pressure on the body.[50]

Pippali (*n*), the roots of Pippali (*o*), Chavya (*p*), Chitraka (*q*), Çringavera (*r*), Maricha (*s*), Ajamodā (*t*), Ajagandhā (*u*), Ajāji (*v*), and Gandira (*w*),—these ten cure pain in the bowels.[51]

(Here ends the ninth five aggregates of Astringents.)

Mel, Liquorice, Rudhira (*x*), Mocharasa (*y*), burnt earth, Lodhra (*z*) red chalk, Priyangu (a), Sugarcandy, and fried paddy,—these ten are styptics.[52]

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a. *Alstonia scholaris*; syn. *Echites scholaris.*

b. *Shorea robusta.*

c. *Terminalia Arjuna*; syn. *Pentaptera Arjuna.*

d. Called also Piyāsāla or Pitasāla. *Terminalia tomentosa*; syn. *Pentaptera tomentosa.*

e. *Acacia Farnesiana*; syn. *Mimosa Farnesiana.*

f. Called also Cālaparni. *Desmodium gangeticum*; syn. *Hedysarum gangeticum.*

g. *Uraria logopodioides*; syn. *Doodia logopodioides.*

h. *Solanum Indicum.*

i. *Solanum Xanthocarpum.*

j. *Ricinus communis.*

k. Not identified. A root brought from Morung in Nepal.

l. *Santalanum album.*

m. The roots of *Andropogon muricatum.*

n. *Piper longum*; syn. *Chavica Roxburghii.*

o. The roots of the above.

p. *Piper Chaba*; syn. *Chavica officinarum.*

q. *Plumbogo Zeylanica.*

r. Dry ginger.

s. *Piper nigrum.* Black pepper.

Called also Rāndhani. *Pimpinella involucrata*; syn. *Apium involucratum.*

Called also Vanayamāni. *Seseli Indicum*; syn. *Cnidium diffusum.*

Cuminum cyminum. Cummin seeds.

Called also Cālincha. *Altenanthera sessilis*; syn. *Achyranthes triandra.*

Crocus sativus. Saffron.

The exudation of *Bombax Malabaricum.*

Symplocos racemosa.

Aglaia Roxburghiana.

Çāla (*a*), Katphala (*b*), Kadamva (*c*), Padmaka (*d*), Tunga (*e*), Mocharasa (*f*) Çirisha (*g*), Vanjula (*h*), Elavāluka (*i*), and Açoka (*j*) —these ten are anodynes.[53]

Hingu (*k*), Kaitāryya (*l*), Arimedā (*m*), Vachā (*n*), Choraka (*o*), Vayasthā (*p*), Golomi (*q*), Jatilā Palankashā (*r*), Açoka, (*s*), and Rohini (*t*),—these ten restore consciousness.[54]

Aindri(*u*), Brahmi(*v*), Çataviryyā (*w*), Sahasraviryyā (*x*), Amoghā (*y*),

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a. *Shorea robusta.*

b. *Myrica Sapida.*

c. *Anthocephalus Cadamba*; syn. *Nauclea Cadamba.*

d. The root-stock of *Nymphæa lotus.*

e. *Calophyllum inophyllum.*

f. Exudation of *Bombax Malabaricum.*

g. *Albizzia lebbek*; syn. *Mimosa sirisa.*

h. Called also Vetasa. *Calamus rotang*; syn. *Calamus Roxburghii.*

i. A red powder sold under this name. The seed of some plant not known.

j. *Saraca Indica*; syn. *Jonesia Asoka.*

k. *Ferula Assafœtida.*

l. The Commentator says this is *not* Katphala or *Myrica Sapida* but Parvatanimv[illegible] or Mahānimva, i e., *Melia Azedarach*; syn. *Melia sempervirens.*

m. *Acacia Farnesiana*; syn. *Mimosa Farnesiana.*

n. *Acorus Calamus.*

o. *Andropogon acicularis.*

p. Called also Brāhmi. *Herpestes monnieria*; syn. *Gratiola monnieria.*

q. Called also Bhutakeçi. *Corydalis Govaniana.*

r. If Jatilā and Palankashā be taken to be two different plants, then the to[illegible] number would become eleven instead of ten. The Commentator says t[illegible] Palankashā means either Gulgulu or Jatāmānsi. I incline to the belief t[illegible] Jatilā-Palankashā is one plant, *i. e.*, a variety of Jatāmānsi or *Nardosta[illegible]* *Jatamansi*; syn. *Valeriana Jatamansi.*

s. *Saraca Indica.*

t. *Picrorrhiza kurroa.*

u. Called Rākhāl sashā (in Bengali). *Karivia umbellata.*

v. *Herpestes monnieria*; syn. *Gratiola monnieria.*

w. *Cynodon Dactylon*; syn. *Panicum Dactylon.*

x. The white variety of the above.

y. The Commentator is doubtful as to what is meant by it. He says it is Pa[illegible] or Amlaki, i. e., *Sterospermum suaveolens*, or *Phyllanthus Emblica.*

Avyathā (*a*), Çivā (*b*), Arishtā (*c*), Vātyapushpi (*d*), and Vicwaksenakrāntā (*e*),—these ten cure sterility.[55]

Amrita (*f*), Abhayā (*g*), Dhāttri (*h*), Muktā (*i*), Çwetā (*j*), Jivanti (*k*), Atirasā (*l*), Mandukaparni (*m*), Sthirā (*n*), and Punarnavā (*o*),—these ten prevent the effects of age (being visible on the body).[56]

(Here ends the tenth five aggregates of Astringents.)

Thus then are the five centuries of Astringents expounded and then the fifty Astringents *par excellence*, as classified into aggregates (each of which consists of ten astringents possessing the same virtue), and thus the virtues of the last for examples' sake.[57] No limits can be assigned to an elaborate mention. A brief mention again is not calculated to suit the capacities of persons of little

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a. The Commentator is doubtful as to what is exactly meant by this. He thinks it is Kadali, Guduchi, Haritaki, i. e., *Musa sapientum*, or *Tinospora cordifolium*, or *Chebula myrobalan*.

b. It is doubtful what is meant by this. The name stands for *Chebula myrobalan*, for *Phyllanthus Emblica*, for *Batatas Paniculata*, for a variety of *Panicum Dactylon*, and for *Acacia suma*.

c. Called also Katurohini. *Picrorrhiza Kurroa*.

d. *Sida Cordifolia*.

e. Another name for Priyangu. *Aglaia Roxburghiana*.

f. *Tinospora Cordifolia*; syn. *Menispermum Cordifolium*.

g. *Chebulic myrobalan*.

h. *Phyllanthus Emblica*; syn. *Emblica officinalis*.

Another name of Rāsnā. *Vanda Roxburghii*; syn. *Cymbidium tessaloides*.

It is difficult to say that particular plant is meant here. The name Cwetā stands for many different plants. Many physicians, however, think that the *Panicum Dactylon* is intended. From green the color may be changed into white by the simple contrivance of making it grow under a cover. Some physicians use the white variety of the *Clitoria ternatea*. The Commentator says that some texts read Creyasi for Cwetā. The former is a variety of Rāsnā or *Vanda Roxburghii*.

Cælogyne ovalis.

A variety of Rāsnā. Some physicians use Anantamula *(Hemidesmus Indica)* for Atirasā.

Called Thulkuri. *Hydrocotyle Asiatica*.

Called also Cālaparni. *Desmodium gangeticum*; syn. *Hedysarum gangeticum*.

Boerhavia diffusa; syn. *Boerhavia procumbens* and *erecta*.

intelligence. For this reason, they have been set forth without much brevity and without much length. Such mention will enable persons of little intelligence to apply them, while it will aid those that are endued with intelligence and skilled in reasons and in inferences from the virtues (as stated) of each group, in understanding matters that have not been expressly stated.*[58]

Unto the illustrious son of Atri who was saying this, Agniveça said,—" O illustrious *Rishi*, in this enumeration the tale is not complete of five hundred Astringents. In the several groups of Astringents *par excellence* (mentioned by you) enter names of the same Astringents."†[59]

Unto him said the son of Atri,—" O Agniveça," a person possessed of intelligence will not see this to which thou referest. Even one object receives many names in consequence of its discharging many functions. This is even as follows : a person is capable of doing various acts. He receives special names derived from the attribute of agency, of instrumentality, and of effect in respect of whatever acts he does. ‡ Drugs also should be viewed similarly. If we could get some one article possessed of such virtue as to be efficacious in the performance of every act, who is ther that would then wish to retain in his own memory or to impart to hi disciples (a knowledge of) any other article ?" [60]

(Here are some verses.)

There are six hundred Purgatives. They have been spoke in brief. The articles with which they are made, and how man them are made from which, have also been indicated. Thos

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* *Swālakshanyānumāna &c.*, is explained by the Commentator as *Swalakshan bhāvah, tena anumānam*, &c.—*T.*

† Thus Kākoli and Kshirakākoli occur in groups 7 and 8, p. p. 30 and 31, ar on.—T.

‡ Thus (as the Commentator explains) one that does the act of cooking is ca cook. Here there is agency in respect of the work. One that plays on the fiddle is a fiddler. Here the attribute of instrumentality enters into the name. Again, is called a potter, from the effect of his act, *viz.*, the pots he makes. There is n to prevent even the same person being called by these three different names in resp these three different acts all of which he may happen to do.—T.

hundred Purgatives have for their refuge the six different kinds of taste.[1]* The tastes with the exception of the saltish have been called Astringent (for the purposes of the work). Hence all astringent substances are said to be of five species.[2]

Again the five kinds of processes of their preparation have been spoken of. The fifty kinds of Astringents *par excellence* have also been described.[3] The five centuries also of Astringents have been mentioned distributively. No limits can be assigned to an elaborate or lengthy mention of their properties.[4] A very brief account, again, does not suit the capacities of persons of little intelligence. Astringents, therefore, have been mentioned, as above, neither very briefly nor at great length.[5] For application by persons of little intelligence and for the sharpening of the understandings of intelligent men, these fifty groups of Astringents have been mentioned.[6] He is the foremost of physicians who knows, in respect of both their internal and external applications, the measure of each article to be employed, and the time of using the applications.[7]†

Thus ends the Fourth Lesson upon the topic of six centuries of Purgatives.

LESSON V.

And now we shall expound the Lesson called Mātrāçitīya (proper measure in respect of diet). Thus said the illustrious son of Atri.

One should take a proper measure of food. One's measure of food is dependent upon the power of one's digestive fire[1] That should be regarded the standard of one's proper measure of food which when taken is digested in due time without injuring one's

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* The six kinds of taste are sweet, sour, pungent, astringent, bitter, and saltish.—T.

† That is, their combinations and occasions.—T.

constitution.[2] On this head, Çāli, (*a*), Shashtika (*b*), Mudga (*c*), Lāva (*d*), Kapinjala (*e*), Ena (*f*), Çaça (*g*), Çarabha (*h*), Çamvara (*i*), and other articles of diet of a similar kind, though naturally light, should still be taken in measured quantity. Again, cakes of different kinds, and all the products manufactured from sugarcane and milk,* Māsha (*j*), the meat of amphibious and aquatic animals, and other articles of diet of a similar kind, though naturally heavy, may notwithstanding be taken in measured quantity. It must be regarded that the distinction, heavy and light, made between articles of diet is not without reason. The articles called light contain largely the properties of wind and heat. Those called heavy contain largely the properties of earth and the moon. For this reason all kinds of light food being, in consequence of their natural properties, endued with the capacity of enhancing the digestive fire, are said to be less injurious, even when taken to satiety. All kinds of heavy food, however, in consequence of their dissimilarity, are incapable of promoting the digestive fire. Hence these become very injurious when taken to the point of gratification (of hunger).[3]

This, however, happens elsewhere than when the strength of the digestive fire is enhanced by exercise. The measure of food, therefore, of which we were speaking, is dependant on the strength of the digestive fire. It is not the case again that it does not depend upon the (quality of the) article (used as food). In consequence of this dependance upon the (quality of the) article, it is laid down in respect of all heavy kinds of food that the gratification of hunger should be sought to the extent of only three quarters

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a. Red paddy, *i. e.*, the paddy that is gathered at the end of autumn. This is mentioned first because it forms the staple food of the country.

b. Called Açu dhānya, *i. e.*, the paddy which grows on comparatively higher soil and is gathered in September. It ripens in a very short time.

c. *Phaseolus Mungo.*

d. A species of quail. Wilson identifies it with the *Perdix Chinensis.*

e. A kind of bird ; otherwise called Gauratittiri. Probably the *Francoline* partridges (*Vide* Wilson's Dict.)

f. The black antelope.

g. A kind of small deer. The word, however, is commonly used for hare.

h. A species of deer having large horns.

i. A species of deer.

j. *Vikriti* is connected with all the three that precede it. (*Vide* Commentary).

or a half. As regards all kinds of light food even, they should not be taken to satiety for the sake of enabling the digestive fire to keep up the measure of its own energy. The food that is taken in due measure, without injuring the constitution, certainly bestows upon the person taking it strength, color, health, and length of days.*[4]

Of this, more in detail.

One should not, with a loaded stomach, take such heavy diet as cakes and similar preparations, and flattened rice.† With even an empty stomach, these should be taken in proper measure.[1] Dried meat, dried potherbs, esculent roots of the nymphœa lotus and the stalk of the water lily, should not be taken as habitual diet in consequence of these being heavy. Nor should one take the meat of a lean, diseased, or dead animal.‡[3]

Inspissated milk, coagulated milk, pork, beef, fish, curds

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* In the original, the whole of this passage is in prose. Dr. Sircar's version given in p.p 275 and 76 of Vol. IV., No. 7, of the *Calcutta Journal of Medicine*, is characterised by many material errors. The word *Sauhitya* does not, as he erroneously takes it, mean, wherever it occurs, 'satiety,' but except in one place, it has throughout been used, in this passage, in the sense of 'gratification of hunger,' or, as the Commentator expressly states *triptimātram*. The distinction between light and heavy food is shewn antithetically, by stating that the former, even when taken to satiety, is not very injurious, whereas the latter, even when taken to the point of only gratification of hunger, is fraught with great injury. Of course, *atisauhityam*, in connection with light food, means 'satiety,' in consequence of the particle *ati*. Then again *tribhāgasauhityam* and *arddhasauhityam* do not mean, as Dr. Sircar renders them, "a third or half is to be taken as the measure of satiety" but have reference to the measure of gratification which is directed to be sought not in full but by three-fourths or a half.—T.

† In this country, paddy unhusked is boiled, and while still soft, is flattened by pressure. It is then exposed to the sun and dried. The Sanskrit word for this preparation is Chipitaka and the Vernacular is Chirā.—T.

‡ Dr. Sircar makes a blunder, due only to carelessness, in translating the second half of the second line of this verse. The passage does not mean that "meat should not be given to those who have become emaciated through starvation." The Commentator explains *kriçam* as *apushtam*, and lest any one should still miss the right meaning, he adds *rogāduparatamrigādisambhavam*. I think Dr. Sircar's Kaviraj was misled by the causal form of the final verb.—T.

phaseolus radiatus, the paddy called yavaka, should not be used as habitual diet.*[3]

The paddy called Shashthika, and Çali, phaseolus mungo, rock salt, emblic myrobalans, barley, rain-water and dew, clarified butter, meat of wild fowl and animals, and honey, should be made habitual food.[4]

That should every day be used as diet which is subservient to health, and which prevents the development of unborn diseases.[5]

After this, purposing the keeping up of health, we shall speak, according to their qualities, of collyria and such other things which should certainly be used for the body.†[6]

That collyrium which is known by the name of *Sauvira* is beneficial for the eyes and should be applied every day. On every fifth or the eighth night, *Rasānjana* should be applied for causing discharge from the eyes.‡[7] The eyes of one who uses collyrium acquire strength. Such a person, again, becomes especially free

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* Yavaka is not Kulathwa kalai as Dr. Sircar supposes, but a kind of paddy that yields a very hard and undigestible rice.—T.

† *Kāryam* is explained as *avaçyam karaniyam.*—T.

‡ "Galena or sulphide of lead is called *Anjana* or *Sauvirānjana* in Sanskrit, and *Krishna surmā* in Vernacular. It is called *anjana*, which literally means collyrium or medicine for the eyes, from the circumstance of its being considered the best application or cosmetic for them.

"*Sauvirānjana* is said to be obtained from the mountain of Sauvira, a country along the Indus, whence it derives its name. The article supplied under its Vernacular name *Surmā* is the sulphide of lead ore. *Surmā* is usually translated as sulphide of antimony, but I have not been able to obtain a single specimen of the antimonial ore from the shops of Calcutta and of some other towns. The sulphide of antimony occurs in fine streaky, fibrous, crystalline masses of a radiated texture. The lead ore, on the contrary, occurs in cubic masses destitute of rays and is tabular in its crystalline arrangements." *Mat. Med. of the Hindus, by U. C. Dutt.*

To the above I should add that the Commentator says that *Sauvirānjana* comes from the river called Suvira. Very probably, Suvira is the name of the Indus for some miles above its fall into the sea.

For *Rasānjana* vide note *e* in p. 22 *ante.* A misprint, *viz.*, Rasānja, occurs there for Rasānjana.—T.

from phlegm. During day time no kind of strong or sharp collyrium should be used.[8] Sight that has already been weakened by discharge (of water and other matter from the eyes) becomes incapable of bearing sunlight. Hence collyrium that causes discharge becomes desirable only during the night. Hence all operations by which phlegm is destroyed become beneficial to the vision and make it clear[9] As the lustre of gold and other metals, and of gems of divers kinds, when these are washed or rubbed with oil and cloth and hair, becomes clear and bright,[10] after the same manner, the vision of the eyes of mortals becomes, with the aid of collyria and lotion, clear and bright, like the moon in a clear firmament.*[11]

Harenukā(*a*), Priyangu(*b*), Prithwikā(*c*), Keçara(*d*), Nakha(*e*), Hrivera(*f*), Chandana(g), Patra(*h*), Twak(*i*), large cardamoms, Uçira(*j*), Padmaka(*k*),[12] Dhyāmaka(*l*), liquorice, Mānshi(*m*), Guggulu(*n*), Aguru(*o*), sugar, good bark of Nyagrodha(*p*), of Udumvara(*q*), of Açwattha(*r*), of Plaksha(*s*), and of Lodhra(*t*),[13]

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* Acçhotana is, as explained by the Commentator, *drabaushadhadānam* ; hence liquid medicaments or lotions.—T.

a. Probably *Piper auranticum.*

b. *Aglaia Roxburghiana.*

c. *Nigella sativa.*

d. Called also Nāgakeçara. *Mesua ferrea.*

e. Called Lakhi in Vernacular. A kind of dried shell obtained from the sea and very generally used for perfuming oils.

f. *Pavonia odorata.*

g. *Pterocarpus santalinus.* (Red sandal wood.)

h. *Cinnamomum Tamāla ;* syn. *Laurus Cassia.*

i. *Cinnamomum Zeylanicum.*

j. The roots of *Andropogon muricatum.*

k. Called also Prapaundarika. The root-stock of *Nymphæa lotus.* Under the name of Padmaka, however, a kind of fragrant wood is sold in every native druggist's shop, brought from Malwa or Southern India.

l. Called also Bhustrina. *Andropogon Schœnanthus.*

m. *Nardostachys Jatamansi ;* syn. *Valeriana Jatamansi.*

n. *Balsamodendron Mukul ;* also *Balsamo pubescens.*

o. *Aquilaria Agallocha.*

p. *Ficus Bengalensis* ; syn. *Ficus Indica.*

q. *Ficus glomerata ;* syn. *Covelia glomerata.*

r. *Ficus religiosa.*

s. Called also Parkati. *Ficus infectoria.*

t. *Symplocos racemosa.*

Vanya(*a*), Sarjjarasa(*b*), Musta(*c*), Çaileya(*d*), Kamala(*e*), Utpala(*f*) Sriveshtaka(*g*), Çallaki(*h*), and Çukavarha(*i*),[14]—these should be pounded together into a paste which should then be plastered over a reed-stick. The physician should make the thickness of the cylinder (thus formed) equal to that of a barley-corn. Its total thickness should be like that of the thumb, while its length should be equal to the space covered by the breadth of eight figures.[15] Having dried the plaster and taken out the reed-stick, the (hollow) cylinder thus formed should, after being saturated with clarified butter, be inserted into a smoking tube, and setting one end into fire, one should comfortably drink its smoke every day.[16]

Making a similar cylinder with fat, clarified butter, wax, in due measure, and with those foremost of medicines, *viz*., Jivaka, Rishavaka, and the others included in the first six aggregates of Astringents (mentioned before), one should drink its cooling smoke.*[17]

The smoke of a similar cylinder made of Swetā(*j*), Jyotishmati(*k*) Haritāla(*l*), Manahçilā(*m*), and aromatic substances like Aguru(*n*), Patra(*o*), and others, is used as a cerebral purgative or errhine.[18]

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a. Called Keot mutha in Vernacular. A species of *Cyperus rotundum*.

b. The exudation or resin of *Shorea robusta*.

c. *Cyperus rotundus*.

d. A species of lichen.

e. *Nelumbium speciosum*.

f. *Nympœa stellata*.

g. The exudation of *Pinus longifolia*. *Vide* note *e* in p. 41.

h. Called in Bengali Salai. *Boswellia serrata*.

i. Called also Granthiparni. U. C. DUTT (*Mat. Med. of the Hindus*) thinks this is a kind of gall caused by an insect on some tree. Many Bengal physicians understand Granthiparni to mean a kind of *Panicum dactylon*.

* The Commentator says that *Varaushadhaih* is an adjective of *Madhurakaih* which implies the medicines included in the first six aggregates of Astringents mentioned before, such as Jivaka, Rishavaka, &c., *vide* p. p. 30—32 *ante*.—*T*.

j. The white variety of *Clitoria Ternatea*.

k. *Cardiospermum Halicacabum*.

l. Orpiment. "Orpiment occurs in two forms, namely, in smooth shining gold-colored scales called *vanaspatri haritāla*, and in yollow opaque masses called *Pinda haritāla*."—*Mat. Med. of the Hindus*, by U. C. Dutt.

m. Realgar.

n. *Aquilaria Agallocha*.

o. The leaves of *Cinnamomum Tamala*; syn. *Laurus Cassia*.

Heaviness of the limbs, headache, inflamation of the schneiderian membrane (with loss of sense of smell), hemicrania, otalgia, opthalmalgia, cough, hicup, asthma, hoarseness (of voice),[19] weakness of the teeth, otorrœa, discharge from the nose, discharge from the eye, ozœna, fœtid smell in the mouth, odontalgia, anorexia,[20] lock-jaw, stiff-neck, itching, worms, paleness of the face, mucous discharges, discordance of voice, enlarged tonsil, inflamation of the ranula, [21] morbid baldness, reddish yellowness of the hair, falling off of the hair, sneezing, sleepiness, dulness of the understanding, long sleep or coma,[22]—all these are relieved by inhalation of the smoke (of the preparations already mentioned). Such smoke also enhances the strength of the hair, the forehead, the senses, and the voice.*[23]

One whose forehead has become red with the smoke (of the preparations already mentioned),will never have disorders, arising from wind and phlegm, of the head, or of that part of the body which is above the collar-bone, even when there are powerful causes for producing those disorders.[24]

Eight are the occasions that are mentioned of inhaling the smoke every day. Those are the times when disorders are generally induced, arising from wind and phlegm.[25]

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* For those physicians who practise the European system of medicine in India and who desire to know the Sanskrit names of the diseases mentioned here but who, from their unacquaintance with Sanskrit, are disinclined to consult the original, the Sanskrit names are given below in the order in which their English equivalents occur :—Gaurava, Cirahçula, Pinasa, Arddhāvabhedaka, Karnaçula, Akshiçula, Kāsa, Hikkā, Cwāsa, Galagraha (in verse 19), Dantadaurvalya, Crotasrāva, Ghrānasrāva, Akshisrāva, Putighrāna, Asyagandha, Dantaçula, Avochaka (in verse 20), Hanugraha, Manyāgraha, Kandu, Krimi, Mukhapāndutā, Clesmapraseka, Vaiswaryya, Galasundi, Upajihvikā (in verse 21), Keçakhālitya, Keçapinjaratya, Keçapatana, Khavatu, Tandrā, Budhimoha, and Atinidratā. I have followed Wilson and U. C. Dutt in giving the English equivalents.—*T.*

† The Commentator explains that although *Urddhajatrujāh* includes 'Cirogatāh,' yet the latter are mentioned *Viçe shavidhānārtham*. *Valinopi* is explained as *valavatkāranāni*. Dr. Sircar's translation of this verse (p. 314 of vol. IV. of the *Cal. Journal of Medicine*) has been incomplete.—*T.*

After bathing, after eating, after bringing out the phlegm in the throat by artificial means, after sneezing, after cleansing the teeth, after purging the cerebrum by having taken snuff, after applying collyrium to the eyes, and after waking from sleep, the man of prudence will take to smoking.*[26] By doing this, the parts of his body above the collar-bone will not become liable to diseases of the wind or of the phlegm or of both wind and phlegm. He should, however, drink the smoke on each of the above occasions (numbering eight in all) three times, and repeat it three times.[27] As regards these eight occasions of smoke during the day, the man of intelligence would act wisely by drinking his daily smoke only twice in the day; and as regards his cooling smoke he should take that only once; and, lastly, as regards that smoke which causes evacuations, that should be taken only three or four times.†[28] The indications (effects) of a proper inhalation of smoke are the cleansing of the chest, the throat, and all the senses; the lightness of the head, and the restoration to the normal condition by checking the disorders already mentioned (of the wind, the phlegm and the bile).‡[29] Smoke inhaled at improper times or in excess causes these disorders, *viz.*, deafness, blindness, dumbness, hemorrhage, and vertigo.[30] If in consequence of the disorders arising from the use of smoke (in excess) the wind increase so as to produce abnormal action of the bile, then in that case the drinking of Ghrita and the use of oily snuff and collyrium and *tarpana* would be beneficial.||[31]

In hemorrhagic affections from disorders of bile, cooling snuff and collyrium and *tarpana* should be used; while in disorders arising from excess of both phlegm and bile, dry snuff and collyrium and *tarpana* should be used.

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* 'After sneezing' implies sneezing by the use of artificial means such as the applica-
tion of a blade of grass or a stiff thread of cotton. 'After cleansing the teeth' implies
the morning, for that is the time when the people of this country wash their teeth.—*T.*
The 'Prāyogika' is the daily

† There are different kinds of smoke as already said.
smoke; the 'Snaihika' is the cooling smoke: and the 'Virechaka' is that which is inhaled
for promoting evacuations of every kind.—*T.*

‡ *I. e.*, these three are equalised and restored to harmony of action.—*T.*

|| 'Tarpanam' means the application of oil to the eyes. 'Tatra' refers to 'dhumaje
doshe.' 'Pittānugah' implies 'vriddhah.'—*T.*

NOTICE.

The English translation of *Charaka-Samhita* will be issued in successive fascicules of 4 forms, Royal octavo, each; 12 fascicules will be issued every year. Under favorable circumstances, the number of fascicules or the number of forms in each fascicule may be increased. For subscribers paying in advance the charge is Rs. 32 for the whole work.

(This amount may be paid in four instalments if subscribers like).

MANAGER OF CHARAKA SAMHITA & SUSTRUTA SAMHITA,
200, *Cornwallis Street,*
CALCUTTA.

OPINIONS OF THE PRESS

AND

EMINENT MEN.

7, NORHAM GARDENS, OXFORD,
21*st September* 1888.

DEAR SIR,

I received your editions of Susruta and Charaka and beg to convey my best thanks to you at once. I am just going to take a short holiday and must leave the study of your books till I return. However, I have seen enough of them to know that they will prove very useful. Whenever your countrymen take the trouble to print a good Sanscrit commentary with the texts, they enable us to understand the texts as well as if we were in India, perhaps even better, provided that the commentators were better informed than any one now living.

But I have no doubt that you ought to publish an English translation of Charaka. It is more important even than Susruta. * * * The book is of great importance both to Sanscrit scholars and to medical men who take an interest in the historical development of medicine.

I have to write in a great hurry, and I can only add that I shall be very glad to help you in any way you may wish.

I am yours sincerely,

F. MAX MULLER.

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88, Onslow Gardens,
London, S. W.

Dear Sir,

I have received your kind gift of the successive parts of the Susruta and Charaka Samhitá, and am greatly obliged to you. I regard them as a valuable addition to my Library.

I take this opportunity of informing you that I have now retired from Oxford and live in London at the above address.

I am, Dear Sir,
Yours faithfully
MONIER WILLIAMS, K. C. I. E

New York, U. S. A.
Sep. 14, 1891.

My Dear Sir,

I have received and read with much pleasure the 1st fasciculus of your translation of "Charaka Samhitá" and shall be very glad to receive the rest of the work. It cannot fail to be of great interest to the medical profession, which will be under great obligations to you for your labour of love. With best wishes,

Yours very truly,
(Sd) AUSTIN FLINT.

(3)

GOTHENBURG, SWEDEN.
Oct. 8, 1891.

DEAR SIR,

I am deeply interested in anything Indian, and I need not say that I shall consider it as a gain to obtain whatever insight I may into the subject treated of in your valuable translation. I wish you success in this important work.

Yours very respectfully,
(Sd) A. H. EDGREN.

COLUMBIA COLLEGE
New York, U. S. A
Oct. 5, 1891.

DEAR SIR,

It is delightful to see one interested, in so broad minded a way, in giving back to the modern world the treasures of the ancient books. It is pleasing to see the earnest energy which the Hindus are putting forth to give those in the West greater advantages to study their literature of the past in which we take so warm an interest. I must congratulate you, dear Pandit, with true appreciation of your efforts.

As I have also expressed to some of my Parsi correspondence friends, it is pleasing in return to know that you in the East appreciate our studies and interest.

I should very much like to make a little note, in one of our papers, of the praiseworthy work you are doing.

*   *   *

Be assured, Sir, of my hearty thanks and appreciation and of my deep interest in India and antique lore.

With many thanks for the compliment and best wishes for your success,

Believe me,

Yours faithfully,

(Sd) A. V. WILLIAMS JACKSON,

Prof. Columbia College.

PARIS,

20th December, 1891.

SIR,

Your efforts to place within reach of the readers of ancient literature a work of so interesting a nature both to the Oriental scholar and to the man of medicine, are very praiseworthy, and I shall be happy to bring the work to the notice of the French public, or, at least, of those who take an interest in these researches. From this moment I beg that you will put me down as a subscriber to your edition of Charaka written in Devanágri.

(Sd) A. BARTH.

PARIS,

22nd December, 1891.

DEAR SIR,

I have received your letter with its enclosed pamphlet. I thank you for the same. I praise you on uyour nder-

taking and wish you all success. The work is of interest to all learned men and to medical men, and the commentaries written on it prove its value and utility. I will put in a notice in the "*Journal des Savants*" as soon as I can and shall be happy to do you justice.

Accept, dear sir, all my good wishes for your success.

Yours sincerely,

(Sd) B. St. HILAIRE.

BONN, GERMANY,
22nd January, 1892.

DEAR SIR,

I beg to thank you for the first fasciculus of your translation of Charaka Samhitá. The work you have undertaken will interest Sanskritists as well as medical men who care for the history of their science. I shall not fail to draw the attention of some eminent physicians whom I know personally, to the ancient work of Charaka as soon as your translation of it has proceeded far enough to allow them to form an opinion on the intrinsic value and the position, in the development of medical science o Charaka Samhitá. Wishing you success in your work

I remain, Dear Sir,

Your Sincerely,

(Sd) H. JACOBI,
Sanskrit Professor

16 PRINZENSTRASSE.
Königsberg, Germany,
January 10th, 1892.

DEAR SIR,

I am much obliged to you for kindly sending me a opy of the first fasciculus of your English translation of Charaka Samhitá, which is, perhaps, at least from an historical point of view, the most important work of the medicinal literature of your country. I congratulate you sincerely on this undertaking by which the great merits you have already acquired in this line of Indian literature are highly augmented.

I shall do what I privately can to call the attention of scholars and medical men to your translation.

Yours sincerely,
(Sd) R. GARBE.

WESTMINSTER,
Maryland, U. S. A.
January 8th, 1892.

DEAR SIR,

Your letter and Part 1. of your English version of Charaka Samhitá reached me yesterday. I hasten to extend to you my thanks for both and to say that I have already gone through the first fasciculus with great interest and that I shall be delighted to receive the other numbers which you so kindly offer to send me. You have undertaken a great and difficult work, and one which, it seems to

me, deserves the approbation and encouragement of all who care to know what wisemen of the past ages thought and taught on a topic so important as the preservation of health and the cure of desease. I confess to a very eager curiosity as to everything about India : its history, its literature, its antiquities, and I rejoice at every attempt made by properly qualified scholars to bring its buried treasures to light.

Very respectfully yours,

(Sd) JAMES W. REESE.

PHILADELPHIA, U. S. A.,
February 4th, 1892.

MY DEAR SIR,

Do not think, pray, that my silence in any way indicated lack of interest in your most valuable work ; far from it ! I think, on the contrary, that you are entitled to the greatest praise. The delay was due to the fact that neither of the journals under my direction possessed a department for reviews. I could not tell you when I could allude to your labours and so waited until it would be possible for me to give you some idea of the time when I should be able to do you justice. Next May or June, the *Satellite*—a journal under my editional management—will begin to review books, etc., and one of the first to be taken up will be yours. In the meantime permit me to consider you as one of the Corresponding Editors of the Annual of the universal medical sciences, which is, as you know, an annual review of everything done in medicine, worth recording. I will have the

pleasure of sending you this year's issue (5 bound volumes 2,500 pages) as soon as it leaves the binder's, say, about April 1st. I send you by this mail a few numbers of the *Satellite*; they will give you an idea of both works.

I am sorry to say that I agree with you concerning the insular prejudices of the English physicians. It is really unfortunate, for much light is thus kept out. The medical world, especially, is constantly finding in the progressive studies of the present repetitions of the past. "There is nothing new under the sun," it is their oft-repeated dictum, and still those who could do so much will persist in burying in a tomb of scorn the remains of much knowledge that could today at least inspire or suggest. My "Annual" is still in its infancy; you will find in it reflections of my thoughts as to the future. I hope to show you some day that prejudices such as those you mention will in their turn be buried and that such men as yourself are precious in this world.

Yours very faithfully,

(Sd) CHAS. E. SAJONS

ST. LOUIS, MO. U. S. A
February, 16*th*, 1892

DEAR SIR,

Your kind letter, accompanied by fascicule 1 of your translation of Charaka Samhitá, has been received and I thank you for the kindness you have shown me. The work interests me very highly, and I have already, on last night, taken it to the meeting of one of our medical societies, and read extracts from it, which exciteda lively

curiosity and expressions of interest. As soon as practicable, for I am now in the midst of laborious engagements, I will send selections from it to a medical journal and also to a pharmaceutical monthly, which will no doubt be very thankfully accepted and published. I was very agreeably surprised to find this venerable relic of antiquity so diffirent from what I had imagined it might be. I expected to find directions for invocations to the deity and all kinds of incantations and charms, but I was destined to see a very respectable display of materia medica and a systematic classification, of which I had no idea. True, there are some most uncouth remedies, but no worse than many of those gravely recommended in the medical literature of mediæval Europe, and a number of ethical precepts of the highest merit. You have certainly placed me under obligation by bringing to my knowledge so quaint, yet so venerable, a relic of the old civilization of India.

Whenever my time permits to make the neccessary selections and to put an article in shape for the press, I will direct a copy to you and meanwhile thank you again and remain

Sincerely yours,
(Sd) CHAS. O. CURTMAN

P. S.—Should you address me again, please use the address printed above and omit all titles, which are unusual in our United States.

From R. C. Dutt, C.S.—In my work on *Ancient India* I have noticed your patriotic labours which deserve every encouragement that our countrymen can bestow. If you

live to finish the editions of *Charaka* and *Susruta* with commentaries, which you have so admirably begun, you leave a name behind you, and will deserve the special acknowledgments of the medical profession.

ARRAH,
9th March, 1892.

DEAR SIR,

I have read Charaka Samhitá with interest. It is mervellously like Hyppocrates' maxims in spirit and form. Many of the recipes appear valuable, especially the gruels at p. p. 15 and 16, which resemble the French *tisanes*.

(Sd) T. H. B. SKRIN

MAIMENSING,
July 16, 1892.

DEAR SIR,

I have the honor to acknowledge with thanks the receipt of your book. I should think the translation would be most useful. The contents are interesting even to a layman.

I am,
Yours truly,
(Sd) H. A. D. PHILLIPS.

Extract from the (London) Times.

"Great credit is due to Pandit Abinash Chandra Kaviratna, the editor of a monthly medical journal in Bengal. He has edited the text of Susruta with a commentary in Sanskrit, and published at the same time a

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Bengali and a Hindi translation of this classical work. He has likewise edited Charaka, who is supposed to be older than Susruta, with a Sanskrit commentary, and he has now undertaken an English translation of this medical manual, of which three numbers have appeared. He tells us that the medical literature of ancient and mediæval India would fill a fairly large library."—*May* 19, 1891.

Extract from the Medical Record, New York. U. S. A

"PUNDIT ABINASH CHANDRA KAVIRATNA deserves the thanks of all English-speaking scholars for his labors in translating this work, and we hope that the results of his venture will be such as to encourage him to follow it up with a translation of Susruta Samhitá, the second great Sanskrit medical treatise, and one which may be regarded as companion to Charaka, of which he has already published a Bengali translation."—*October 31st*, 1891.

Extract from the Indian Medical Gazette, Calcutta.

TRANSLATION OF CHARAKA SAMHITA.—Kaviraj Avinash Chundra Kaviratna has sent us a fascicule of the English translation of the oldest Sanskrit work on Medicine. This is an enterprise which is deserving of encouragement. This is a busy and práctical age, and medical science as now known and practised differs *toto cælo* from the fanciful pathology and crude therapeutics laid down by Charaka. Still the early groping after truth of the sages of an ancient and marvellous civilization will never cease to possess interest even if they fail in the attribute of utility."—*May*, 1891.

Extract from the (Calcutta) Englishman.

"Pundit Avinash Chunder Kaviratna has published the first part of his translation of Charaka Samhitá, the most ancient and famous work on Hindu medicine extant. * * * Pundit Avinash truly says the age of Charaka is not its only recommendation, for it is also the most comprenensive Hindu treatise we possess on disease and the general conditions of health. Eight years ago, Pundit Avinash Chunder issued an edition of Charaka, together with a Bengali translation. The edition of a thousand copies was rapidly exhausted, and he then set to work upon Susruta, of which about half has already appeared, done into Bengali and Hindi. And now he has begun this English version of Charaka, which has all the appearance of being a careful and scholarly piece of work. The indefatigable translator deserves the warmest encouragement from his fellow-countrymen and from all true friends of India. His work is being published at a cheap rate, and it ought to be welcomed by all students of medicine in India, as well as by students of ancient Hindu learning."—*12th July*, 1891.

Extract from (Bombay) Native Opinion.

"Mr. Kaviratna has kindly sent us the first number of his English translation, which he proposes to issue in successive parts. We wish every success to this praiseworthy attempt of his. Charaka's work is the most renowned of extant works on the Indian system of medicine. A translation of this work from the pen of such a well-versed

After this I shall mention the persons for whom smoke is injurious.[32]

One who has taken purgative should not take smoke; nor one who has taken an injection; nor one who is suffering under affections that produce hemorrhage; nor one suffering from poisoning; nor one afflicted with grief; nor a woman that is pregnant;[33] nor one exhausted with labour; nor one under intoxication, nor one whose stomach is full of mucus; nor one who is suffering under excess of bile; nor one whose eyes are not visited by sleep; nor one subject to fainting fits or vertigo or afflicted by thirst; nor one who is weak; nor one who has wounds and ulcers on the body;[34] nor one who has taken wine or milk or oily drinks or honey. One should never take smoke after having eaten rice with curds. Then again, one should not smoke whose constitution is dry, as also one who is angry.[35] One should not smoke who is suffering under an inflammation of the palate; nor one who is suffering under cataract; nor one whose head has sustained an injury; nor one who is suffering under pain with heat and swelling in the temples and forehead; nor one who has got inflammation of the throat; nor one who is suffering under disorders of the urine; nor one afflicted with disorders resulting from excess of drinking.[36] He who in these disorders when smoke should not be taken, takes it through ignorance, finds his disorders increase very greatly in consequence of such misuse of smoke.[37]

One for whom smoke is not forbidden should take it by the nose in disorders having their seat in the head, nose, and the eye. When the disorder is in the throat, one should smoke by the mouth. One who smokes by the nose should let it out by the mouth.[38] One inhaling puffs of smoke by the mouth should never let them out by the nose; for such smoke, by getting upwards, is sure to injure the eyes.[39] The man of prudence, while inhaling smoke by the nose, should do so three times, having shut one of the nostrils, seated at his ease, and having disposed his body and eyes straight, and with mind concentrated on the act.[40]

The pipe for inhaling smoke for purging should be of the length of one's own four and twenty fingers' breadth; that for inhaling oily

smoke should be of the length of two and thirty fingers' breadth; and that for daily smoke should be of the length of six and thirty fingers' breadth.*[41] The pipe should consist of three straight limbs. The hollow of the first limb should be of the measure of the seed of a jujube. In the construction of a smoking pipe the use is applauded of materials employed in constructing enema pipes.[42] Smoke that is emitted from a distance, divided in its course by (three) limbs, attenuated by the peculiar shape of the pipe, and inhaled in proper quantity and at the proper time, does not injure the organs.[43] When the chest, the throat, and the head become light, and the phlegm losing its density becomes thin, then should it be said that the smoke has been inhaled properly (*i e.*, in proper measure and at the proper time).[44] When one's voice is still uncleansed, throat not purged of phlegm, and head still heavy, it should be said that smoke has not been properly inhaled.[45] The palate, pharynx, and throat become dry and inflamed, and one feels thirst and yawns and becomes subject to profuse hemorrhage,[46] the head swims exceedingly, and one suffers fainting fits, and one's senses burn and feel pain, when smoke has been inhaled in excess.[47] One should at all times use *anutaila* or such oils as are beneficial to the senses. These should not, however, be used when the sky remains cloudless in these three seasons, *viz.*, the rainy season, the autumn, and the spring.†[48] He who uses snuff (of oil) in proper times and as directed will have his eyes and nose and ears uninjured.[49] The hair and beard of such a person will never become white or brown. This hair again does not fall off. On the other hand, it grows luxuriantly.[50] By the use of such snuff, stiff-neck, headache, hemiplegia (or paralysis of the muscles on one side of the face and neck), lock-jaw, coryza, hemicrania, and trem-

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* The first line of verse 41 is variously read. 'Angulaih swaih' seems to be the correct reading. In the second line, the correct reading seems to be 'Addhyarddham' equivalent to 'sārddham.' This has reference to 24, and accordingly (as the Commentator explains) the length of the pipe in 'prayoga' is 36 and not 48 as supposed by Dr. Sircar.—*T.*

† The word used here is 'anutaila.' The Commentator explains that this means oil that is good for the senses. The process of preparing this oil is described in Verses 55 to 59 following.—*T.*

bling of the head, become relieved.[51] Moistened by such snuff, the nerves, the joints, and the tendons and longer arteries of the head and skull of such a person acquire great strength.[52] The face becomes lighted and full; the voice becomes smooth, steady, and deep; and all the organs become purified (of defects) and acquire great strength.[53] Diseases of parts above the clavicle do not easily appear in such a person. Even in advanced old age, decrepitude does not prevail in such parts.*[54]

Chandana (*a*), Aguru (*b*), Patra (*c*), the bark of Dārvi (*d*), Liquorice, Valā (*e*), Prapaundarika (*f*), small Cardamoms, Vidanga (*g*), Vilwa (*h*), and Utpala (*i*),[55] Hrivera (*j*), Abhayā (*k*), Dhānya (*l*), Twak (*m*), Musta (*n*), Sārivā (*o*), Sthirā (*p*), Surāhva (*q*) Prishniparni (*r*), Jivanti (*s*), and Çatāvari (*t*),[56] Harenu (*u*), Vrihati (*v*), Vyāghri (*w*), Surabhi (*x*), and the stamens of the lotus, should be boiled in pure rain water whose measure should be a

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* Wrinkles and grey hair do not appear in such a man.—*T.*

a. *Pterocarpus santalinus.*

b. *Aquilaria Agallocha.*

c. Leaves of *Cinnamomum Tamāla.* (Nees).

d. The root-bark of *Berberis Asiatica.*

e. *Sida cordifolia.*

f. Root-stock of the *Nymphæa Lotus.*

g. *Embelia ribes*; syn. *Embelia glandulifera.*

h. *Ægle marmelos.*

i. *Nymphæa stellata.*

j. *Pavonia odorata.*

k. *Terminalia chebula.*

l. Corriander seeds. Some texts read Vanya which is a variety of *Cyperus.*

m. *Cinnamomum Zeylanicum.*

n. *Cyperus rotundus.*

o. *Hemidesmus Indicus.*

p. Called also Cālaparni. *Desmodium Gangeticum*; syn. *Hedysaram Gangeticum.*

q. *Pinus deodara.*

r. *Uraria lagopodioides*; syn. *Doodia lagopodioides* (Roxb).

s. *Cœlogyne ovalis.*

t. *Asparagus racemosus.*

u. *Piper aurantiacum.*

v. *Solanum Indicum.*

w. *Solanum Xanthocarpum.*

x. *Ocimum Basilicum.*

hundred times (that of the oil which is to be added to it afterwards.)[57]

The boiling should go on till the extract that remains is ten times the quantity of oil that is to be used. The extract should then be taken down from the boiling oven. It should then be divided into ten portions. The oil should then be boiled with each of these ten portions one after another.[58]

When boiled for the tenth time, a quantity equal to what then remains, of goat's milk, should then be added. This is the process for preparation of what is called *anutaila* for purposes of snuff.[59]

The dose that should be used of this oil is of the measure half a *pala* (four *tolahs*)* to be taken as snuff for three times. should be used with a pencil of cotton, the user's head having be previously rubbed with oil and fomented.[60]

This operation should go on for seven days in all, repeating it on every alternate day. If a man, with restrained senses and living upon the proper kind and measure of food and guarding himself against exposure to the wind and keeping himself warm, uses at proper times this oil which can correct the disorders of the wind, the bile, and the phlegm, and which imparts vigor to the organs, he derives all the benefits mentioned before.[61-62]

The stick for brushing the teeth should be either astringent or pungent or bitter. One of its ends should be chewed into the form of a brush. It should be used twice a day, taking care that the gums be not injured.†[63]

The process (of washing the teeth thus) destroys bad odor and bad taste. It removes sordes from the tongue, teeth, and mouth, and quickly produces appetite and purifies the teeth.[64]

* A *tolah* is equal to the weight of a Rupee.—*T.*

† To this day many Hindus wash their teeth twice a day. Washing them once however is a rule that is very rarely broken. The brush must be a fresh one. A brush once used should not be used again.—*T.*

In making sticks for brushing the teeth the plants that are recommended are Karanja (*a*), Karavira (*b*), Arka (*c*, Mālati (*d*), Kakubha (*e*), Açana (*f*), and others similar to them.[65]

Tongue-scrapers should be made of gold, silver, copper, tin, lead, and iron. These should be of blunt edges and bent in form.[66]

By using the tongue-scraper the secretions that accumulate at the base of the tongue, and also those that obstruct respiration, are removed, and the mouth becoming freed from all bad odor emits an agreeable smell. For this reason the tongue should be scratched with the tongue-scraper.[67]

One who desires cleanliness and good odor (of the tongue or mouth), and appetite, should keep in his mouth the fruits of Jāti (*g*), Katuka (*h*), and Puga (*i*), as also of Lavanga (*j*),[68] of Kakkolaka (*k*) good betel-leaves, camphor, and small cardamoms.[69] He who rinses his mouth with oil acquires strength of the lower jaw and of the voice, also fulness of the face, keenness of taste in respect of all kinds of food, and excellent appetite.[70] Such a man will never suffer from dryness of throat; he will have no fear of his lips being cracked; his teeth will never wear out and their roots will become very strong. His teeth also will never ache and will never become afflicted by acids, and will, besides, be strong enough to masticate the hardest kinds of food.[72]

Of one whose head is every day saturated with oil, head-aches never appear, nor baldness, nor the effects of decrepitude; the hair of such a man does not fall off.[73]

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a. *Pongamia glabra*; syn. *Galedupa Indica.*
b. *Nerium odorum* or the sweet-scented oleander.
c. *Calatropis gigantea*; syn. *Asclepias gigantea.*
d. *Aganosma caryophyllata*; syn. *Echites caryophyllata.*
e. *Terminalia Arjuna*; syn. *Pentaptera Arjuna.*
f. *Terminalia tomentosa*; syn. *Pentaptera tomentosa.*
g. *Myristica officinalis.* (Nutmegs are indicated).
h. Called also Latākasturi in Sanskrit. *Abelmoschus moschatus*; syn. *Hibiscus Abelmoschus.*
i. *Areca Catechu.* (The betel-nut tree).
j. *Caryophillus aromaticus.* (Cloves).
k. Berries having a black aromatic waxy substance.

Delicacy, strength, and steadiness of the feet, as also clearness of vision, are acquired, and all disorders born of wind become relieved (by rubbing the feet with oil).[83]

By rubbing the feet with oil the feet become free from sciatica, rhagades of the soles, and all kinds of contraction of the nerves and the tendons.[84]

By rubbing the body with fragrant unguents, bad odor, heaviness and lassitude of the limbs, itching, filth, loss of appetite, and the bad effects of excessive sweating are all destroyed.[85]

Bathing purifies the body, develops virility and longevity, relieves fatigue, removes sweat and filth, promotes strength, and enhances vitality.[86]

The wearing of clean apparel is agreeable, productive of fame and longevity, dispels distress and ill-luck, contributes to cheerfulness, adds to beauty, makes one worthy of going to respectable assemblies, and is otherwise auspicious.[87]

The use of perfumes and garlands conduces to virility, fragrance (of the body), longevity, and agreeableness. It affords nourishment and strength, promotes cheerfulness, and dispels distress and ill-luck.[88]

The wearing of jewels and ornaments conduces to respectability; it is auspicious and promotes longevity and beauty. It prevents all kinds of misfortune, confers cheerfulness and agreeableness, and enhances vitality.[89]

The practice of (washing and) always keeping clean the two feet and the outlets for the passage of excreta and urine, contributes to strengthen the intellectual powers, aids purity, promotes longevity, and destroys distress and ill-luck.[90]

The paring of nails and cropping and combing of hair, beard, and mustache, promote nourishment, respectability, longevity, purity, and beauty.*[91]

* 'Sampraśādhanam' [illegible] and other processes for keeping in good order.—*T.*

The wearing of shoes (and other contrivances of a similar character) is beneficial to the eyes and the sense of touch. It promotes strength and virility, and makes the exercise of walking agreeable.[92]

The use of the umbrella dispels all fear from the dangers and misfortunes included in the class called *Iti*, conduces to strength, affords protection (against evil spirits and Rākshasas), serves as a covering for the head, is auspicious, and protects one from the sun, wind, dust and rain.*[93]

The use of the stick prevents one from falling down, serves to destroy enemies, conduces to energy, promotes longevity, and prevents fear (of serpents and other animals).[94]

As the chief officer of a city protects his city, as the charioteer protects his chariot, after the same manner should the intelligent man be attentive to everything that should be done for the benefit of his own body.[95]

One should follow for a living such means as are not inconsistent with religion or duty. One should also betake to tranquility of soul and study of the Vedas. By so doing one enjoys felicity.[96]

(Here are some verses containing a summary.)

The proper measure of food, the different articles that should be used as food, the heavy and the light kinds of food as dependent on measure, the daily use when injurious of different kinds of food, the use of those kinds of food that are commendable,[97]

Collyrium, the stick to be smoked, the three processes of preparing such sticks, the merits of inhalation (of smoke), the proper occasions of smoking and its proper measure,[98]

The symptoms of excessive inhalation (of smoke), their remedies, those for whom smoking is injurious, the mode of inhaling

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* The Commentator explains that 'Iti' means 'R[illegible]gādidurdaivam,' *i. e.*, misfortunes like wrath, &c. It is difficult to unders[illegible]onstitu[illegible] exactly meant by the word. The six well-known dangers, of course [illegible]plied by the word cannot be meant here.—*T.*

smoke, the materials with which smoking-pipes should be made and their forms in respect of the kind of smoke to be inhaled,[99]

The merits of snuffing (oil), the mode of snuffing and its time, the manner in which the tooth-cleansing stick should be made and used, the merits of such sticks when made of particular plants,[100]

The articles to be kept in the mouth and the object for which they are to be so kept, the merits of oil when used as gargle, and the merits of anointing the head with oil,[101]

The merits of applying oil into the hollows of the ears, of rubbing oil over the body and over the feet, of rubbing (fragrant powders) over the body, of bathing, of clean apparel, of perfumes, and of ornaments,[102]

The merits of keeping the outlets (of the body) clean, of cropping the hair, of wearing shoes, and of using umbrellas and sticks, have been spoken of in this lesson called *Mātrāçitiya*.[103]

LESSON VI.

And now we shall expound the lesson called "Tasyāçitiya." Thus said the illustrious son of Atri.

Of him who is acquainted with the opportuneness of conduct and food with seasons, strength and complexion (and happiness and period of life) increase, in consequence of his food, &c., (being taken with propriety).[1]

For the purposes of this lesson, the year should be known as consisting of six portions, divided according to the seasons. Of these, the three seasons commencing with the season of dews and ending with summer constitute the period when the Sun travels in the region lying to the north of the equinoctial. That is again the period when the Sun takes (*i. e.*, sucks up the liquid portion of every earthly object). The th[illegible] seasons commencing with the season of rains and en[illegible] constitutes the period of

the Sun's southerly course. That is, besides, the time when the Sun gives (or yields moisture to all earthly objects).*[2]

During the period when the Sun gives, the winds are not very dry; they also blow (without being deprived of motion). The winds of the period when the Sun takes have opposite virtues. The Moon, during the former period, appears with unabated vigor and, filling the universe with cool rays, gladdens it every day. Hence the period of Giving is mild (and agreeable).[3]

The period of Taking is fiery. These two periods, the Sun and the winds, and the Moon also, as the learned instruct us, are subject to the influences of Time, of their own respective natures, and of track, and become the determining causes of time, season, moisture, faults, and strength of body.†[4]

In the period of Taking, the Sun, by means of his rays, sucks up the moisture of the universe; and keen and rough winds also dry up the same. Besides, (both the Sun and) the winds, in the seasons of Çiçira, Vasanta, and Grishma, gradually developing the property of roughness, and generating juices that are dry, bitter, astringent, and pungent, contribute to the weakness of mankind.[5]

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* The year is divided in India into six seasons. The two months, *viz.*, Agrahāyana and Pausha (middle of November to middle of January) are Hemanta or the cold season. Then comes Çiçira, occupying Māgha and Phālguna. Then comes Vasanta, occupying Chaitra and Vaisākha. Jaishtha and Ashāra are Grishma or Summer. The season of rains comes next, occupying Çrāvana and Bhādra. Then comes Carat, which occupies Açwin and Kārtic.—*T.*

† What is said here in brief amounts to this: the Giving and the Taking periods, the Sun, the Moon, and the winds, are subject to certain influences, and then become determining causes of certain phenomena. The things that influence them are Time, by which is meant Time existing as a deity who, though essentially of one unalterable and absolute form, assumes divers forms in consequence of the destinies of different individuals and makes them happy or smites them as he likes, in the form of events, and now strengthens the Sun, now the Moon, and now the winds. Besides Time, they are subject to their own respective natures, and to track, by which last is meant the northerly or the southerly course of the Sun. The track affects the Sun only and not the others. Influenced by these, they become determining causes of other things, *viz.*, time (as measured by men), the seasons, moisture ... of the physical system such as excess of bile or of wind or of plegm), ... by Dr. Sirca... plied ... the wheels are attac... —*T.*

In the season, however, of rains, of Çarat, and of Hemanta, when the Sun begins his southerly course, and his powers become weakened by time, by the virtue of his track itself, by the winds generate by the clouds, and by the downpours (from the cloudy regions), wh. the Moon also appears with unabated vigor, and (lastly) when heat of the universe becomes cooled by the water that falls from clouds, moisture that is cool, sour, saltish, and sweet, inc gradually, and the strength of human beings increases.[6]

On this topic are the following verses :— are anal

It should be said that during the first season of stools, stomach period, (*viz.*, the season of rains), and the last season of period, (*viz.*, summer), men become weak. In the diate seasons of both the periods, (*viz.*, Çarat and Ving of persbecome neither very weak nor very strong. During, and the season of the Giving period, (*viz.*, Hemanta), and restoring the Taking period, (*viz.*, Çiçira), the strength of men i

In the season of Hemanta which is cold, the of the body, men, who become strong at that time, being ptions on the face, body in consequence of the outer surface of up, and erisypelas, constant contact with cold winds, becom heavy food taken even in excess of the pr means) after eating,

When that fire does not get proper ey food and drink, physiitself), it then begins to destroy th body itself.[3] For this reason, the win, headache, facial paralysis cold season, becomes strong (for es, are induced.[14] in this season of snow, one shours that affect those parts of the aquatic and amphibious animalse, the rubbing of oil, perspiration, sour, and saltish.†[4] food as destroys disorders of the butter after a full meal, are bene-

* 'Cite' is an adjective of 'Hem in the previous verse, become endued wit fire.—*T.*

† 'Medhya' means goats, proba of many varieties. Generally, a palen sacrifices; 'audaka' are aquatic aness. There is anæmia at the bottom. the boar, the rhinoceros, the buffaother is called Chlorosis.—*T.* Modern Hindus, who entirely kind. 'Vātaghnamādyam' is light, cor-e. reading 'medhyānām' as those only the cleaner ones amon .—*T.*

The flesh also of such animals as live in holes and of kine and asses, roasted on spits, should also be taken in this season. One should also (in this season), after taking such meat, drink wines, *Sidhu*, and *Madhu*.*[5]

Of him who in this season habitually takes milk (and its preparations), the diverse preparations from sugar, fat of animals, and new rice, and who drinks hot water, the period of life is not lessened.[6]

and the subject to season the body should be rubbed with oil, chafing the and of track upward direction. Oil should be applied to the head. moisture, fau should be caused by staying within a heated cham-

In the pe ure is to be sought to the heat of the sun. Warm up the moist chambers, and warm apartments of other kinds, dry up the same[7]

seasons of Çiçira, on (as also whenever it is cold), conveyances and property of rough that are well-covered, and overlaid with thick astringent, and pung ns, silken sheets, thick hempen cloths, and ld be used.‡[8]

at such times, cover oneself always with and use thick plasters of Aguru. Retir- leep, clasping as one likes, a woman of

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* The year is divided in I and Pausha (middle of Novem season. Then comes Ciçira, occup occupying Chaitra and Vaisākha. season of rains comes next, occup which occupies Açwin and Kārtic.—

† What is said here in brief amounts the Sun, the Moon, and the winds, are determining causes of certain phenomena. by which is meant Time existing as a deit and absolute form, assumes divers forms in individuals and makes them happy or smit and now strengthens the Sun, now the Moon, ar are subject to their own respective natures, northerly or the southerly course of the Sun. Th the others. Influenced by these, they become de time (as measured by men), the seasons, moisture excess of bile or of wind or of plegm), ed by Dr. to which the wheels are a

the Commentator mentions the Iguana. is cooked or roasted on the spit. Both difficult to ascertain how these were made. Wilson thinks that 'Sidhu' was distilled

low very fully.—*T.*

rence to both the season of Hemanta h normal or abnormal causes the well-covered or protected from ns, is otherwise called 'Goni.' 'Kuthaka' is a painted

ample proportions, of full and well-developed bosom, and smeared with the perfumed unguent of Aguru.*[9]

Upon the advent of the next season, *viz.*, Çiçira (the seas of dews, when the strength increases), one may, as one plea indulge in sexual congress. Upon the advent of the cold se e one should abstain from food and drink that are light an hat partake of the property of wind. One should at such ts of avoid exposure to the wind, the practice of abstinenc, matter of eating, and barley powdered and boiled in waar th and

The practices that should be adopted in Hem being so Çiçira are of the same kind. Indeed, those of Çiçir the season slightly (from those of Hemanta). In the seas kened, wind consequence of the Sun's taking, the property of dr n the season loped, as also that of coldness arising out of clo lead to health (occasional) downpours.[11] nking, and the

For this reason, all the practices ordained in going through come desirable (for adoption) in Çiçira also that in the latter season chambers that are in and that are espe- from the wind and that are a little more for neutralising the In the season of Çiçira, food and drink t saltish and oily.[28] and astringent, that have the property and that are cooling, should be avoide stive fire from weakening

The phlegm that is stored in heat and Çāli rice that season of Vasanta) by the Sun thr ears ago), with the alysis checks the digestive fire within t cooked with water many kinds.[14] For this reason ses.†[29] parts of the be gone through in the season oil, perspiration, drink that are heavy, sour, c s those practices wh s disorders of the the day, should be avoide t of the appeti a full meal, are bene- season (*viz.*, Vasanta), athl proper motion m exposing

m sexual arieties. Generally, a palen

* Aguru is *Aquilaria Agall* actured fr ere is anæmia at the bottom. stone with a little quantity of wa other is called Chlorosis.—*T.* India for plastering the tem kind. 'Vātag amādyam' is light, con- proves very cooling, and cu the body warm, for it is so

d by bo- aking curries Çāli rice is no

hose —*T* the eeding a (in body, use of clothes, Warme

smoke, of collyrium of the measure of two *tolahs,* and the practice of bathing and cleaning the body and limbs with cool and fra- ·rant water, should be resorted to.*[16]

In that season, smearing one's body and limbs with sandal w Aguru paste, one should eat barley and wheat, and the meat Thrabha, Çaça, and Ena, and Lāva, and Kapinjala.†[17]

and, e should in this season also eat *Nigada,* and drink *Sidhu* Henc *dhwika* wines. Vasanta should be known as the season

Then and vegetables acquire the state of youth.[18]

and the season of summer, the Sun, by means of his (hot) rays, subject t the moisture of the universe. At that time food and of trac are agreeable to the taste, cool, liquid, and oily, are moisture, fa

In the p n never becomes weak who in this season eats up the mois e and milk, and cool barley meal mixed with dry up the sam esh of animals and birds obtained from the seasons of Çiçira,

property of rough

astringent, and pun e should not be taken in even the smallest

ll, it should be taken after diluting it very

* The year is divided in and drink that are saltish and sour, and and Pausha (middle of Nove l kinds of physical exercises, should be season. Then comes Ciçira, occ one should, in that season, sleep in a occupying Chaitra and Vaisākha. season of rains comes next, occ n an apartment that is cooled by the which occupies Açwin and Kārtic. red one's body with sandal paste,

† What is said here in brief amoun the wind.[22] the Sun, the Moon, and the winds, ar determining causes of certain phenomena ease on a comfortable seat and by which is meant Time existing as a de served by servants (male and and absolute form, assumes divers forms in and cooled by being (con- individuals and makes them happy or sm h sandal paste, one should and now strengthens the Sun, now the Moon, are subject to their own respective natures, northerly or the southerly course of the Sun. kavadagraha' is a measure of 2 the others. Influenced by these, they beco ne time (as measured by men), the seasons, moisture the excess of bile or of wind or of plegm), red by Dr. to which the wheels are ded as very cooling.—*T.*

resort to cool and shady woods and bowers and enjoy cool water and flowers. One should, in this season, refrain from sexual congress.[23-24]

In the body which becomes weak in consequence of the virtu of the period of Taking, the digestive fire becomes weak. Th fire becomes further weakened in consequence of the faul wind (bile and phlegm) in the season of rains.[25] e

hat

In consequence of the vapoury exhalations of the ear s of the downpours from the clouds, and the water itself modified as to develop the property of sourness, in of rains, when the digestive fire (as said before) is wea th and and the others become injurious.[26] For this reason, i being so of rains the adoption of such general practices tha the season becomes desirable. And as regards eating and dr kened, wind other rites that are obligatory, one should see that n the season them one does it with the assistance of wine.*[27] lead to health

inking, and the

On days that are perturbed by wind and in going through cially cold, in the season of rains, one should evil effects of wind, eat food that is sour an

in and that are espe-

One desirous of keeping up his dige for neutralising the should, in this season, eat barley and w saltish and oily.[28] old, (*i. e.*, gathered two or three animals obtained from the forest an stive fire from weakening has been boiled diverse kinds of pu heat and Çāli rice that s of the

ears ago), with the perspiration, cooked with water isorders of the

ises.†[29] full meal, are bene-

* 'Sādhāranah vidhih' is explaine ing of the digestive fire, the impro between wind, bile, and phlegm, an abstention from sleep during the da is those practices wh to cold, from violent exercises, an t of the appetit ieties. Generally, a palen it means some kind of light wine m proper motion e is anæmia at the bottom.

† 'Yusha' is water prepar m exposing c lled Chlorosis.—*T.* and is frequently used in m m sexual c gathered barley or wheat or fl kactured f taghnamādyam' is light, con c. little old.—*T.*

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Çāli rice is nc

Warme the n eeding a (in nsoda 38 body use of clothes, reason

those —T.

A little dose of honeyed wine, or of *Mādhwika* wine or butter-milk largely diluted with water, should (in this season) be taken. Rain water, or water from wells, or that from tanks, neither hot nor cold, should be drunk.[30]

In this season one should cause his body and limbs to be rubbed and chafed, and cleansed. One should bathe every day and use perfumes and garlands of flowers, and light and clean attire, and pass his time in places that are dry.[31]

The bile of men whose bodies are exposed to the cold of the rainy season, and who suffer themselves to be suddenly exposed to the rays of the Sun, becomes stored. This bile, in the season of Çarat, becomes injurious.[32] Those that desire their own benefit should, therefore, in the season of Çarat, take food and drink, agreeably to the proper measure, and that are sweet, light, cool, with (at times) things that are bitter and that check bile.[33] After the season of rains has passed away, the food that should be taken should consist of Lāvas, Kapinjalas, Enas, Urabhras, Çarabhas, Çaças, and Çāli rice with barley and wheat.*[34] In this season, when th... clouds have disappeared, the use of bitter drinks and ghee, and of purgatives, as also the letting of blood and exposure to the Sun's rays, should be abstained from.[35] In this season, these also should ... avoided, *viz.*, fat, oil, frost, the flesh of aquatic animals as also ...ose that live in marshy regions, articles that are saline, and ...nd sleep during the day, and exposure to the east winds.

...ed by the rays of the Sun during the day, cooled by the ...Moon during the night, and by the virtues of the ...ly clear, and its injuriousness dispelled by the ...days of old), the limpid and pure water of ...ka. For purposes of bathing and drinking ... that water is highly applauded, even ...

...arland of such flowers as bloom ... exposure to the cool rays of ...[39]

occ...
season ...
which occ...

† What is ... the Sun, the Mo... determining causes o... by which is meant Ti... and absolute form, assumes ... individuals and makes them ... and now strengthens the Sun, now ... are subject to their own respecti... northerly or the southerly course of the S... the others. Influenced by these, they bec... time (as measured by men), the seasons, moistu... excess of bile or of wind or of plegm), ...red by Dr. Si... to which the wheels are att...

...o.—T.

Thus is expounded the opportuneness of practices with the several seasons, and the beneficial kinds of food and drink that form the basis of that opportuneness.

That which produces happiness or yields not torture, in con- sequence of the system being inured to it, is known by the na- of *okasātmya.**[40] They that are conversant with this topic assimilation (or suitability of practices to the system), regard conduct and that food to be suitable which have virtues co- to those of the place of habitation and of the disorders (t- the system is subject).†[41]

Here is a Verse containing a summary.

In this Lesson called Tasyāçitiya has been shown be practised and endured, and what should not, in e- season, as also what is agreeable with the character along with the reasons thereof.[1]

Thus ends the Lesson called Tasyāçitiya Agniveça as revised by Charaka.

LESSON VII.

We shall now expound the lesson suppressing the urgings of nature. Th of Atri.

One endued with intelligence that have become pronounced, i also of the semen and the wind,

* Suitable to the system or body. T with continued use.—*T.*

† Certain texts read 'Doshānām If a country be moist or cold, water warm food would be recommen cough, brought about by exposur warm clothing and warm cham

nol milk, anal stools, stomach

cing of pers- -king and the or restoring the -ng of the body, -ptions on the face, -up, and erisypelas, -l means) after eating, y food and drink, physi- 3 -, headache, facial paralysis -ses, are induced.[14] -rs that affect those parts of the -ne, the rubbing of oil, perspiration, food as destroys disorders of the butter after a full meal, are bene-

-s of many varieties. Generally, a palen- -essness. There is anæmia at the bottom. another is called Chlorosis.—*T.* kind. 'Vātaghnamādyam' is light, -uld those -s.—*T.*

The urgings also in respect of eructations, of yawns, of hunger and of thirst, of tears, of sleep, and of heavy breathing induced by toil (should not to be suppressed). Listen now to me as I discourse (to you) on the topic of treating the several diseases that are nerated of the person who suppresses the urgings of these when y appear in pronounced forms.[3]

3y suppressing the call of urine, inflammation sets in bladder and the membrum virile. The other consequen- strangury or painful micturition, headache, bending forward me of micturition, inflammation of the pubic and iliac d epistasis or suppression of urine.*[4]

tention of urine takes place, (the inducing of) perspi- on (of the patient) in cool water, rubbing the body of) clarified butter as snuff, and the three processes the remedies that should be adopted†[5]

ng (the call for) stools, pain in the abdomen vind, suppression of stools, pain in the ca of ce, are induced.[6]

rubbing of the body with oil, immersion in of the different kinds of) sticks,‡ the ting and drinking, and (the use of) such free action of the wind, are beneficial he obstruction of the wind (induced by [7]

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n in pain (at the time of micturition). and iliac regions. 'Anāha' is the total

medicine, oily or of any other kind, vacuation here referred to are (1) eva- of emetics, and (3) by the use of

cing purging. They are pre-

By obstructing the emission of the vital seed, pain in the membrum virile and the testes, langour of the body, pain in the heart, and retention of urine also, are induced.[8]

In disorders caused by obstructing the emission of the vital seed, rubbing the body with oil, immersion of the body in cool water, wines, the meat of fowl, rice, enemata prepared with milk, and sexual congress, are laid down as remedies for adoption.[9]

By suppressing the passage of the wind (through the anal canal), obstruction of the wind, retention of urine and of stools, flatulence, langour of body, and other disorders in the stomach (born of wind), are induced.[10]

In such diseases the use of oil and ghee, the inducing of perspiration, the application of the sticks, eating and drinking, and the use of enemata, have been laid down as remedies for restoring the free action of the wind.[11]

By suppressing phlegmatic evacuations, itching of the body, urticaria evanida, loss of appetite, brown eruptions on the face, inflammations, anæmia, fever, leucoderma, hiccup, and erisypelas, are the disorders that are engendered.*[12]

In such diseases, vomiting (by artificial means) after eating, smoking, fasts, blood-letting, the use of dry food and drink, physical exercise, and purging, are desirable.[13]

By suppressing sneezing, wry neck, headache, facial paralysis hemicrania, and weakness of the senses, are induced.[14]

In such amongst these disorders that affect those parts of the body that are above the collar bone, the rubbing of oil, perspiration, smoking, snuffs, the use of such food as destroys disorders of the wind, and drinking clarified butter after a full meal, are beneficial.†[15]

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* The disease called 'Pāndu' is of many varieties. Generally, a pal[illegible]en[illegible] spreads the skin, due to bloodlessness. There is anæmia at the bottom. [illegible] of 'Pandu' is called Jaundice; another is called Chlorosis.—T.

† 'Adyam' is food of any kind. 'Vātaghnamādyam' is light, [illegible]

Hiccup, consumption, loss of appetite, paralysis agitans, heart-diseases, and accumulation of phlegm in the chest, are induced by suppressing the tendency to vomit. In such disorders the remedies are the same that are laid down for hiccup.[16]

Bending of the body, convulsions, contractions (of muscles), loss of the sense of touch, acute sensation of cold, and paralysis agitans, arise from suppressing tendencies to yawn. All those remedies that are laid down for destroying disorders of the wind are beneficial in these.[17]

By suppressing the call of hunger, leanness, weakness, loss of color, langour, loss of appetite, and delirium are induced. The remedy in such disorders is light and lukewarm food.[18]

By suppressing the call of thirst, the throat and the mouth are parched, and deafness, faintness, asthma, and pain in the heart, are induced. The remedy in these disorders is the use of cool oils and drinks which invigorate the blood.[19]

By suppressing tears, cattarrh in the nose, eye-diseases, heart-disease, loss of appetite, and delirium are induced. In these disorders, sleep, wines, and agreeable conversation are the remedies prescribed.[20]

Yawns, langour of body, sleepiness, headache, and heaviness of the eye-lids, are induced by suppression of sleep. In these disorders the remedy is sleep and gentle chafing of the limbs.[21]

Abdominal tumours, heart-disease, loss of consciousness, and faintness are born of suppression of breath. In these, rest, and all kinds of treatment that are destructive of disorders of the wind, are beneficial.[22]

If one desires that the disorders mentioned above, that are of suppressing the calls of Nature, should not arise, one suppress those calls.[23]

-ous of one's good both here and hereafter should

suppress these impulses also, *viz.*, those of (ill-regulated) courage and all fruitless impulses of thought, word, and deed.*[24]

The man of intelligence should also suppress the impulses of cupidity, grief, fear, wrath, pride, shamelessness, envy, violent propensities of every kind, and covetousness.[25]

One should also suppress the rising impulses of harshness, of doing anything that is disagreeable to others, of untruthfulness of speech, of speech that is inopportune, of whatever tendencies that exist for giving pain to others, of sexual congress, of appropriating the property of others, and of all wrongful propensities.[26–27]

Through sinlessness of thought, word, and deed, a person earns righteous fame, and lives happily, acquiring and enjoying religious merit, wealth, and (sources of) pleasure.[28]

That exertion of body which is productive of good consequences (to the body itself), which conduces to collectedness (of mind), and increases strength, is called physical exercise. One should have recourse to it in due measure.[29]

The consequences resulting from physical exercise are lightness of body, capacity for work, collectedness, power of enduring hardship, removal of all imperfections, and augmentation of the digestive fire.†[30]

From excess of physical exercise result fatigue, faintness, loss of vigor, thirst, asthma, consumption, fever, and attacks of cold.[31]

An intelligent person should never indulge in physical exercise, laughter, talking, walking, sexual congress, and night-keeping, to excess even when these become necessary.[32]

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* As an example of ill-regulated courage the Commentator gives the inst[illegible] one's approaching an infuriate elephant.—*T.*

† It is a fact that by particular exercises particular limbs may be [illegible] handsome after the removal of their imperfections. This has been [illegible] [illegible] ... one. [illegible] ...uld West.—*T.* [illegible] those [illegible] ...s.—*T.*

He who indulges in these and similar other practices in excess soon meets with destruction like an elephant that assails a lion.[33]

An intelligent man should abstain gradually from all habitual practices that are injurious and adopt gradually practices that are beneficial. What is meant by 'gradually' is laid down as follows.[34]

If one is addicted to an injurious practice and unaccustomed to a practice that is healthful, one must abstain from the former and accustom oneself to the latter according to the following progressive scale: for the first two days one should indulge in the injurious practice to the extent of only three-fourths and adopt the salutary practice to the extent of only one-fourth; after this, for the third, fourth, and fifth days one should abstain from the former by a half and adopt the latter by a half; after this, for the sixth, seventh, eighth, and ninth days one should indulge in the baneful act to the extent of only a fourth and adopt the healthful practice to the extent of three-fourths; after that., from the tenth day one should give up the injurious habit altogether and adopt the healthful one fully.*[35]

In this way are faults got rid of gradually, and good habits acquired gradually. In this way are faults got rid of by the good never to return and healthful habits acquired without ever losing them again.[36]

Some men, from the time of their conception in the mother's womb, have an equality or harmony of bile, wind, and phlegm; some are seen in whom wind predominates; some in whom bile predominates; and some in whom phlegm predominates.[37]

in

and i Amongst these, those mentioned first, (*viz.*, men in whom bile

are sub..d, and phlegm exist in a state of harmony) are always hale.

northerly or ..in whom any one of these three predominates, are always

the others.

time (as measure

excess of bile or of we is expressed in language that is exceedingly terse. To make the sense ...xpanded it, following the lead of the Commentator.—*T*.

subject to disease. The continued presence, in the system, of faults of this nature, constitutes the character of one's constitution.*[38]

Those acts, amongst the practices of the hale, that are antagonistic to the particular fault which predominates in a person's constitution, are regarded as beneficial for that person. For a person again in whom wind, bile, and phlegm exist in a state of harmony, such assimilable things as contain all the tastes in proper proportions are said to be beneficial.[39]

In the lower part of the body there are two outlets; in the head there are seven; besides these, there are the pores through which perspiration flows. These outlets for the escape of impurities become subject to disorders in consequence of impurities being generated that are unhealthy and in excess of (the ordinary) measure.[40]

The increase or decrease of impurities (of the body) is to be inferred from the heaviness or the lightness of the outlets for their escape, as also from the weakness or the strength of the inclination to pass them.[41]

Ascertaining these through symptoms that indicate faults, the physician should treat such diseases as are curable, with medicines, diet, and conduct, each possessed of virtues contrary to the cause, to the disease, and to both the cause and the disease, reflecting the while upon the question of measure and time.†[42]

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* The nature of one's constitution is determined, in respect of its name, by the preponderance of any one of these three faults, so that one in whom bile preponderates is said to have a bilious constitution, one in whom wind preponderates is said to have a windy constitution, and one in whom phlegm preponderates is said to have a phlegmatic constitution.

† This is a very important Verse. 'Tān' in the first line refers to impurities [illegible] increased, and wind and bile and phlegm when inharmonious and disorder[illegible] curable diseases are directed to be taken up for treatment. 'Pratidwandwai[illegible] drugs, diet, and the conduct the patient is to observe during treatment. T[illegible] both measure and time or seasonableness is directed to be taken into con[illegible] [illegible]uld [illegible] those [illegible]s.—*T.*

When persons in health conduct themselves improperly in respect of diet and deportment, forgetting the considerations of measure and season, these and other diseases are generated. A person in health, therefore, should always conduct himself properly in respect of diet and deportment and bear in mind the considerations already adverted to.[43]

In the first month (*viz.*, *Chaitra*) of *Vasanta* (spring), and in the first month (*viz.*, *Crāvana*) of *Nabha* (rainy season), and also in the first month (*Agrahāyana*) of *Saha* (cold season), all accumulated impurities should be dispelled from the body (by emetics and purgatives.)[44]

After the body has been sufficiently rubbed with oil and after perspiration has been caused, the intelligent physician should then administer both emetics and enemata. After this, errhines should be administered.[45]

After this the physician, conversant with the requirements of time, should administer, in due order and according to the proper measure of ingredients, tonics tested by experience and strength-promoting medicines.[46]

By acting in this way, the ingredient humours of one's body are restored to their normal condition, and (as the consequence of this) diseases are not generated. Besides this, blood and other ingredients increase and the decrepitude of age never makes appearance.*[47]

These are the rules pointed out for the prevention of disease. With respect again to diseases that arise from people's own faults and those that spring from other causes, the following are separ-[illegible]ly laid down.[48]

[illegible] chāntyamupaiticha ' means that decrepitude comes to an end or destruc- [illegible] crepitude does not appear in such a person, or, if its symptoms do [illegible] is calculated to soon come to an end.—*T*.

Regarding those extraneous diseases of men that arise from the action of superhuman beings and planets, of poison, of (hot and unhealthy) winds, of fire, and of blows and weapons, (and of curses and incantations),* people's own understandings are to blame.[49]

Jealousy, grief, fear, wrath, pride, malice, and such other mental derangements have all been said to arise from faults of the understanding.[50]

The abandonment of unrighteous practices, the restraint of the senses, the cultivation of the memory, knowledge of place, of time, and of one's own self, and treading in the footsteps of the righteous, constitute the method that is laid down for the prevention of all extraneous diseases of even those whose understandings are vitiated by faults. As regards the man of intelligence, he should, prior to the appearance of disease, accomplish all those acts which he regards to be beneficial for himself.†[51-52]

The instructions of the well-informed, and the experience of the wise, are causes that bring about the alleviation of derangements born and unborn.[53]

Those that are sinful in conduct and speech, those that are untruthful, those that are fond of quarrels, those that indulge in cutting ridicule, those that are covetous, those that are unable to bear the advancement of others, knaves,[54] those that are always engaged in caluminating others, those that indulge in congress with other people's wives, those that are destitute of compassion, and those that have abandoned righteousness, are wretches among men whose companionship should be avoided.[55]

Those that are endued with intelligence and learning, with years and character, and with fortitude and memory and (habits of

* The word 'ādi' refers to these last.—*T.*

† The loss of memory, whence arises loss of judgment, is regarded in [torn] Scriptures as the antecedent cause of all sinful and injurious acts. By me[torn] ...ould the undimmed knowledge of one's surroundings.—*T.* ... those ...s.—*T.*

contemplation, those that wait with reverence upon the aged, those that have experience, those that have knowledge of self, those that have transcended the anxieties of the world,[56] those that have agreeable and kind words for all creatures, those that are possessed of tranquillity of soul, those that observe laudable vows, those that always indicate righteous ways by their instructions, those that listen to the scriptures and sacred discourses, and those that have beheld sacred spots, are individuals that should be waited upon with reverence.[57]

One endued with intelligence and desirous of happiness both here and hereafter, should, bent upon achieving what is beneficial, bestow great care upon everything connected with food, deportment, and practices.[58]

One should not take curds in the night; if one takes it one should not take it without mixing it with ghee and sugar, or with the gruel of Mudga (*a*), or with honey, or with the juice o[f] Amlaka (*b*). One should not also take warm or hot curds in the night.[59] Curds are forbidden to be taken in the night because of the act being regarded as destructive of prosperity. Curds mixed with *ghee* are productive of phlegm but destructive of wind.[60] Curds mixed with sugar do not increase bile. They have the virtue of digesting (other) food that is taken. They should be prescribed for the other virtue they possess, *viz.*, of alleviating thirst and burning of the skin.[61]

Mixed with the gruel of Mudga(*a*), they cure Leprosy.* If mixed with honey, they become sweet and less injurious.[62] If mixed with (the juice of) Dhāttri(*b*), and taken when hot, they cure hæmorrhagic discharges. If the man that is fond of curds takes

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(*a*) *Phaseolus Mungo.* As a rule, when curds are taken in the night, they are taken with sugar. The gruel of Mudga is rarely used.—*T*

(*b*) *Phyllanthus Emblica*; Syn. *Emblica officinalis.* In the North-West Provinces, ...equently taken mixed with the juice of this fruit.—*T.*

* ... or Vātarakta is identifiable with Leprosy which is caused, according to ...ities, by disorders of the wind in the system.—*T.*

them in disregard of these rules he is sure to have fever, hæmorrhagic discharges, erysepelas, leprosy, chlorosis, or anæmia, and jaundice in acute form.*[63]

Here are some Verses containing a summary.

The urgings which the human constitution feels, the diseases that are generated by suppressing them, the medicines to be used for curing them, those urgings that should be suppressed, what is beneficial or otherwise for what persons, that which should be avoided even though one may be accustomed to it and that which should be practised even though one is unaccustomed to it, the manner in which one should gradually accustom oneself to such practices and divest oneself of practices to which one is unaccustomed, the character of the constitution, particular kinds of food and practices suitable to particular constitutions, the enumeration of outlets for the discharge of impurities, the diseases that may arise from their actions being suspended, their remedies, the means by which diseases not yet generated may be avoided, the remedies of diseases already generated, the classes of persons that should be sought and advised by one endued with intelligence and desirous of one's own happiness, the rules according to which cures should be taken and the reasons of those rules, have all been discoursed upon by that sage, *viz.*, the son of Atri, in this lesson called "The inadvisability of suppressing the urgings of nature."[1–4]

Thus ends the lesson called "Inadvisability of suppressing the urgings of Nature."

LESSON VIII.

We shall now explain the lesson on the "Analysis of th[e] Senses." Thus said the illustrious son of Atri.

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* *Pāndu* is a generic name. Its chief symptom is a paleness of [...] U. C. Dutt supposes it stands for chlorosis, anæmia, and also jaundice. [...] those acute jaundice.—*T.*

It is certain that there are five senses, five materials that constitute those senses, five resting places of those senses, five objects of those senses, and five kinds of perceptions obtained through those senses. This has been said (by the learned of old) in discourses on the senses.*[1]

The mind is regarded as something different from the senses. It is sometimes called *satwa*, and some again call it *chetas*. Its functions are regulated by the contact of its objects with the soul. Some regard the mind as the cause of the functions of the senses.†[2]

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* This aphorism embodies the essence of what is said of the Senses by Hindu philosophers. There are five senses, *viz.*, vision, hearing, scent, taste, and touch. The five primal elements of earth, water, light, air, and space enter into the composition of these senses. Vision partakes of light, hearing of space, scent of earth, taste of water, and touch of wind. This is stated in another way, for light is said to have vision for its attribute or property; space has the attribute of hearing; earth has the attribute of scent; water has that of taste; and wind has that of touch. The *adhisthānas* or resting-places of the five senses are as follows: the eyes, the ears, the nose, the tongue, and the skin. The objects of the five senses are *rupa*, *rasa*, *çabda*, *sparca*, *gandha*, *i.e.*, form (which is apprehended by the eye), taste (apprehended by the tongue), sound (apprehended by the ear), touch (apprehended by the skin or the whole body), and scent (apprehended by the nose). The five kinds of perception, or apprehension, or knowledge obtained through the five organs of sense, are, of course, vision, audition, scent, taste, and touch. The ideas or notions of vision, &c., are materially different from one another. *Vide* Mahābhārata, Book XII, Sections 252 and 275.—*T.*

† 'Tadarthātma-sampadāyatta-cheshtā;' this is very abstruse. Here 'Tat' stands for 'manah' or mind. By 'artha' is here implied all upon which the mind dwells, *viz.*, pleasure or pain, and reasoning on objects of reasoning. By 'ātman' is here meant, as the Commentator explains, 'chetana-pratisandhātri' *i. e.*, the principle that is the cause of the consciousness of one's own identity as a living being. To render 'ātman' therefore, as 'soul' would be misleading. But in the absence of a more exact word, this usual equivalent in English for 'ātman' cannot be discarded. [illegible]at is meant, therefore, by the 'chestā' of the mind being 'āyatta' of the 'sampat' [illegible]ct of the objects of the mind with this 'ātman' seems to be that mental oper[illegible] become possible in consequence of the objects of those operations coming into [illegible]ith this principle that makes one conscious of one's own identity as a living [illegible]quent word 'manah,' as used here, certainly includes 'buddhi' or under-

At first sight one may think that there is more than one mind in one and the same person in consequence of the variety that is observable in the objects of the mind, in those of the senses (that follow the lead of the mind), and in the resolutions (or judgments) of the mind, as also in consequence of the union of all the three attributes of Goodness, Passion, and Darkness with the mind. In reality, however, there is no multiplicity of minds. If the mind were more than one, it could simultaneously attend to more than one object. (As, however, that is never seen, the theory of the multiplicity of mind must be erroneous. There cannot be, in reality, more than one mind). Therefore, all the senses are incapable of acting at one and the same time.*[3]

The mind is sometimes possessed by the quality of *Satwa* (Goodness), sometimes by that of *Rajas* (Passion) and sometimes by that of *Tamas* (Darkness). Agreeably to the kind of mind thus endued that continually attaches to a person, is that person regarded by the wise in respect of his character, for the character

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* This is a very difficult passage. In most editions, it is disfigured by errors of reading. The grammatical analysis is this: 'ekasmin purushe anekam satwam;' one may thus think in consequence of the 'vyabhicharana' of 'swārthah,' of 'indriyārthah,' [illegible] of 'samkalpah;' as also of the 'yoga' of 'Satwa,' 'Rajas,' and 'Tamas.' What is [illegible]plied by this is as follows: the objects of the mind are different. One sometimes feels happy, sometimes miserable, and sometimes indifferent. The objects of the senses, again, are characterised by equal variety. One sees a blue object, then a red one, then a white one, &c.; then again, one hears a sweet sound, then a harsh sound, &c. The ideas carr[illegible]ed to the mind by the different senses are widely different from one another. Even the s[illegible]me sense, at different times, carries different notions to the mind. From this admitted variety of feelings and ideas one may conclude that the mind instead of being single is many; that it is one mind that feels happy, another that feels miserable, a third that has knowledge of form, a fourth that has perception of sound, &c. Turning one's attention, again, to the moral conduct of a person, one and the same person is see[illegible] now engaged in a righteous act, now indulging in passion, and now perpetrating si[illegible] and wicked deeds. Thus, from the union of *Satwa* (Goodness), *Rajas* (Passio[illegible] *Tamas* (Darkness), with the same pe[illegible]ent in favor of a multi[illegible]enci[illegible] minds may become stronger. The author then says that this is not so, for[illegible] mind could at the same time attend to many things. But that is adm[illegible]ses.—*T.* Hence, there is but a single mind.. It follows from this that the s[illegible]herish jealousy work unless the mind leads them, though many, cannot work [illegible] jealousy would time, for in working they shall have to wait fo[illegible] their single le[illegible] acquire those [illegible]e means.—*T.*

must depend upon the preponderance of the quality that manifests itself in a person.*[4]

The senses become capable of seizing their respective objects only when they are led by the mind.†[5]

The five senses are vision, hearing, scent, taste, and touch. The materials that enter into the composition of the five senses are space, wind, light, water, and earth. The resting places of the five senses are the two eyes, the two ears, the nose, the tongue, and the skin or whole body. The five objects of the five senses are sound, touch, form, taste, and scent. The five perceptions derived from the five senses are the perception of form through vision, &c. These perceptions spring from a union of the senses, the objects of the senses, mind, and the soul, and are of two kinds, *viz.*, transitory and durable or leading to certitude. This about the five and twenty topics (of knowledge or enquiry).‡[6]

Mind, the functions of the mind, the Understanding, and the Soul constitute, in brief, the substances and qualities that are

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* In brief, what is implied by this is that he who repeatedly manifests the quality of Goodness is regarded to be Good in respect of his character : he who repeatedly gives way to Passion is regarded as Passionate : and he who repeatedly perpetrates wicked and sinful acts is regarded as under the lead of Darkness. Not that the good man is never expected to do what is wicked, or that the wicked are incapable of never ding what is good ; only, in determining one's character, we must be guided by the predominance of the particular quality that is manifested in one's acts.—*T.*

† Unless led by the mind, the senses cannot act : when one is engaged in deep thought, one never sees the objects that pass before one's eyes. It cannot be contended that at such times the physical conditions that lead to vision are annihilated. The presence of light, and of the contact of the reflected rays with the retina, cannot be doubted, yet there is no vision. The mind being absent, the eye does not ...—*T.*

‡ The senses, their constituent elements, and their respective objects have been ... their proper order in the note in p. 84. The senses convey to the mind two ...ssions, *viz.*, transitory and durable or certain. The distinction is well- ...y look at a landscape at a distance. It cannot be said that one does ... one beholds all the objects of which that landscape is composed. ...guish the particular objects composing it. To do this would ... more prolonged one.—*T.*

known by the name of *Adhyātma.* These are also the cause of our inclinations and disinclinations in respect of all good and bad acts. Then again all such effects as are produced by having recourse to particular objects, and which are (in medical science) especially known by the name of *Kriyā* (operation), depend upon those very things as their cause.*[7]

Although the senses, as led by the reason, have for their essence the modifications of all the five great primal elements, yet the element of light especially enters into the composition of the sense of vision, of space into that of the sense of hearing, of earth

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* These are very important aphorisms, explaining the connection of the physical with the mental world. At first the term *Adhyātma* is explained. By *Adhyātma* is meant everything depending on *ātman* or the Soul. The universe is believed to be only certain substances and attributes, which in their turn are displayed (or created) by the Mind including the Senses, the Understanding, and the Soul. (Certain systems of philosophy, however, regard the Soul to be only an inactive witness.) The universe, then, of both things and acts, as it exists, exists only in Consciousness, *i.e.*, the Mind including the senses, and the Understanding. The Mind only receives impressions, the Understanding causes the certitude of knowledge by the processes of ratiocination. (For fuller particulars, *vide* Mahābhārata, Book XII, Sections 194 and 247.) The Mind and its functions (taking the word Mind as including the Senses), and the Understanding (leaving out the Soul, regarding it to be only an inactive witness), constitute the foundation on which all our inclinations and disinclinations in respect of both good and bad acts depend for their manifestation or occurrence. Thus far for the universe of both things and acts regarded in the light of mere mental manifestations. He who can realise the universe to be such is said to possess True Knowledge and is sure to attain to Emancipation or identity with Supreme *Brahma*, which is not annihilation but pure Knowledge without the duality of knower and known. To realise the universe, however, as such, is difficult. It requires the training of Yoga. The universe is, again, as ordinary men take it, a physical or substantive reality. In this view, particular objects produce particular effects on the body, resulting in health or the reverse. These effects (such as vomitting, purging, &c.), for the good or otherwise of the body, depe[illegible] upon the very same Mind and its functions, and the Understanding. The materia[illegible] world, therefore, with its manifestations. is the world as existing in Consciousne[illegible] in a particular light (or, rather, through the darkness of ignorance) by or[illegible] nses.—*T.* It is with this world that medical science is concerned. The effects of [illegible] herish jealousy stances, called in especial *Kriyā* or operation, depend upon or appe[illegible] jealousy would world which exists in Consciousness but which, viewed through the [illegible] acquire those is the material world.—*T.* [illegible] e means.—*T.*

into that of the scent, of water into that of taste, and of wind into that of touch.*[8]

That particular sense into whose composition a particular element enters, follows or apprehends that particular object which has that particular element for its essence, the reason being that both partake of the same nature, and one is invested with puissance over the other.†[9]

In consequence again of the exeessive correlation, the absence of (judicious) correlation, and the impropriety of correlation, of the senses with their respective objects, the senses including the mind, falling away from their normal condition, become hurtful to the perceptions of which they are the respective sources or channels. In consequence again of a judicious correlation of the senses with their objects, they preserve their normal condition, and maintain in their normal condition the perceptions or knowledge respectively derived through them.‡[10]

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* The approved doctrine of Hindu philosophy is that "this all, consisting of mobile and immobile creatures, is made of the five primal elements. Creation and Destruction is due to (the combination and the dissolution of) these five. The Creator of these elements has placed them in different proportions in all created things." (Mahābhārata, Book XII, Section 247). Although the senses are the result of the modifications of the five great elements, and all although the elements exist in each sense, still some one of the elements is seen to predominate in the composition of some one of the senses. Thus light enters into the composition of vision, space of hearing, &c. Vision, hearing, &c., as also their objects, *viz.*, form, sound, &c., are again spoken of as the attributes of light, space, &c. (Mahābhārata, Book XII, Section 252).—*T.*

† Thus light which particularly enters into the composition of the sense of vision, forms also the essence of *rupa* or form, because form is the attribute of light. Both vision and form partaking of the nature of light, vision concerns itself with or apprehends form. So also is the case with hearing and sound. Both partake of the nature of space, and hence sound is apprehended by the sense of hearing. So on with every sense and the objects they apprehend.—*T.*

‡ ...ssions, the sense of vision first. Its object is *rupa* or form. Excessive correlation ... would be excessive use of sight for seeing objects, such as keeping ... resisting the inclination to sleep, for seeing entertaining scenes and ... of (judicious) correlation would imply the scant use of the eye or ... means the witnessing of repulsive or horrible

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PART IV.

CHARAKA-SAMHITA

TRANSLATED INTO ENGLISH.

PUBLISHED BY

AVINASH CHANDRA KAVIRATNA,

EDITOR OF CAHARAKA SAMHITA AND OF SUSRUTA SAMHITA (in original) WITH COMMENTARIES; BENGALI AND HINDI TRANSLATOR OF CHARAKA SAMHITA AND OF SUSRUTA SAMHITA; EDITOR OF CHIKITSA-SAMMILANI (Medical Journal in Bengali); PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &c., &c., &c.

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scholar of the Aryan medicine, as Mr. Kaviratna, promises to be a reliable one. The first number of his translation, now on our table, shows with what care and zeal he is doing his work. Only the first few pages of Charaka's work are translated in this number. Wherever any names of Indian plants have occurred, he has given equivalent botanical names in foot notes He has also appended ample foot-notes, both explanatory and critical. An ardent admirer of the Indian system of medicine as Mr. Kaviratna appears to be, he does nowhere, in his introduction to his translation, hold up the Indian system, as comprising highly scientific doctrines regarding the structure and functions of the human body."

(Extract from the Theosophist, Madras.)

"The translation is undertaken by a well-known Kaviraj of Calcutta, Pundit Avinash Chandra Kaviratna. He has already produced good editions of Charaka and Susruta Samhitas ; and has now sent us the first part of his translation.

The foot-notes containing English and botanical equivalents to names of Indian drugs, are very valuable, and show how much pains have been taken with them. We sincerely hope that, considering the necessity for the translation of these most ancient Indian Medical works we possess, the public will come forward to purchase it, for nothing can be a greater need to the rising generation of this country than to exactly know what their ancestors thought and did."

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(Extract from the Bengal Times, Dacca.)

"Pandit Avinash Chundra Kaviratna, by education a student, by inclination and training, a physician, has seized upon the medical lore of his forefathers, who wrote their works in Sanskrit, in view to its diffusion in a popular form, and to its study as a standard system among practitioners.

He is now at work on an English translation of *Charaka Samhita* and *Susruta Samhita*, two Hindoo works on medicine and surgery unsurpassed in any age, or by any people, as specimens of ancient scientific research. To help him in this object, he has made an appeal to Government, which we are sanguine will meet with a becomingly indulgent response."

(Extract from Sammilani, Jessore.)

"The Pandit is also bringing out an English translation of *Charaka Samhitā.*

"The translator, in the preface to the first fascicule which has reached us, observes that, 'it is my firm belief that an English translation of Charaka, if executed properly, and if it succeeds in attracting the attention of scientific men in Europe and America, is sure to produce many important changes in modern systems of treating diseases. Charaka is a highly philosophical work. Its deliverances on many subjects, unsurpassed for their brevity and weight, are like those of Bacon, extremely suggestive. Locked in a difficult tongue, those hints have for ages lain unutilised. Whether employed in teaching students

or practising their system, Hindu physicians have moved too much in a groove. The vigorous intellect of the West by taking up these hints, may produce results of the utmost importance to science and the sacred cause of alleviating human misery.' We fully endorse what has been said by the translator.

Charaka has hitherto been a sealed book to European medical men. The translation is likely to be productive of much good to the cause of humanity."

(Extract from the Indian Light, Madras.)

"One of the well-known sons of this miniature continent is a distinguished Ayurvedic physician and editor of one of the Bengali journals of Calcutta. This high personage is no other than Pandit Avinas Chandra Kaviratna. He has set on foot the task of reviving Sanscrit medicine by translating into Bengali and other languages the ancient Medical works of India.

We can only say that the translation is a faithful copy of the original and that our medical men will not hesitate to assist Mr. Avinas Chandra Kaviratna in his noble task of restoring the study of the Medical classics. We hope that the translator will not be discouraged by the Government and his fellowmen and that his endeavours will be crowned with success."

(Extract from the People's Journal, Madras.)

"BABU AVINASH CHANDRA KAVIRATNA has undertaken to translate this vast compendium of medical Science into English, and has won golden opinions from all quarters.

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It may be safely said that the reader of these pages will find, almost at every step, something to learn or admire.

Such an undertaking as that of Babu KAVIRATNA deserves every encouragement at the hands of his countrymen and the Government."—*July 18th* 1891.

(Extract from the Madura Mail.)

"We have before us the first *fascicule* of the English version of Charaka Samhitá kindly sent us by the publisher, Abinash Chandra Kaviratna. The Kaviratna is a Kaviraj or physician of great reputation in Bengal practising according to the Hindu system of Medicine. His qualifications for the great work he has undertaken are beyond question.

We, therefore, trust that the Local Governments will see their way to extend to the philanthropic gentleman their patronage, which, we may say, he has fairly earned by his former publications. The Kaviratna is no blind admirer of authors of antiquity and their works." *July* 18, 1891.

(Extract from the Sanmarga Bodhiny, Bellary.)

"We have been always of opinion that only a native Sanskrit scholar could do ample justice in correctly translating into English and editing Sanskrit works. And it is our fortune that we have been enabled soon to realise this our long-cherished desire. We beg to acknowledge with thanks the receipt of the 1st part of Charaka-Samhitá from its learned author for review; and we are

highly pleased to record our opinion on the merits of the translation into English. Charaka and Susruta are the acknowledged authorities on Hindu medicine.

We have years ago come to the conclusion that in Medicine, the Aryans are second to none. Most of their methods of treatment are inimitable. Their treatises on medicine treat exclusively of the virtues of the various simples. In every branch of Medical Science they attained excellence long before any other nation under the sun had developed this science. We are happy to record that Mr. Abinash Chandra Kaviratna, who has already earned fame as a competent Medical scholar, has undertaken this laborious but worthy task and thus conferred a great good upon the general public and especially the students of medicine in both the Western and Eastern continent.

The present translation will not only disabuse their minds, but amply do justice to the sacred memory of Aryan scientific learning. We are much pleased with the translation. The style is very easy, lucid and explicit enough. The author has endeavoured his best to make the book readable and the general get up of the book is very excellent. We wish the learned author every success in his meritorious undertaking, as he richly deserves it. The Rajahs, Zamindars and the rich will do well to render him ample pecuniary aid as there is no greater good which a true patriot and well-wisher of the country can do than helping the revival of this most important but much neglected divine science and art of healing, which is the only true handmaid of human happiness."

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(Extract from Hope, Calcutta.)

"We have received the first part of Charaka-Samhitá translated into English and published by Pandit Avinas Chandra Kaviratna, the energetic Ayurvedic physician who has undertaken the arduous task of placing within each of the general reader of the present day the ancient works on the Hindoo system of medicine and surgery. The Pundit has already brought out editions of Charaka-Samhitá and Susruta-Samhitá, the two most authoritative works on Hindoo medicine and surgery, in the original, with commentaries, and also Bengali and Hindi translations of the same. The present venture of publishing translations of both the works in English is intended to complete his work in the line, and we sincerely hope that the public will not fail to lend support to one who has already shown such results of his energy and perseverance. So far as we can judge, the part to hand of the English translation of Charaka-Samhitá is very well done, the style being easy and clear, and the text being elucidated by copious notes explaining scientific and other points.

The new publication will, no doubt, be a very valuable work towards whose completion they should all materially help. The work will be very expensive, and neither subscriptions nor donations alone such as the publisher is likely under ordinary circumstances to recieve will cover its cost."

Paul Burtholom, m. d., *Philadelphia, June 12th* :—I have been exceedingly struck with the profound meaning of many passages, which, indeed, go beyond any-

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thing that I have ever met before in medical literature and find their parallel only in Lord Bacon's reflections.

JAMES M. FLINT, ESQ., *Washington, June 17th* 1892 :—I beg to assure you that I have the highest admiration for the work you are doing, both for its nature and quality.

JOHN R. GRAY, *Secretary, Buffallo College of Pharmacy, June 14th* 1892 :—Regarding the character, principles, extent and scope of the work, I can say it is magnanimous and it is most desirable that the work goes forward to completion. Surely it is the only channel through which the mysteries of medical and botanical history can be positively cleared up

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W. D. WHITNEY, ESQ., *New Haven, U. S. A., June 17th 1892* :—It is a work of much desert that you have undertaken and will be very welcome.

SOREN SORENSEN, ESQ., *Copenhagen, Denmark, 30th June* 1892 :—I feel the greatest sympathy with your work and I sincerely wish and hope that you may succeed in carrying it out.

G. B. SHATTUCK ESQ., *Boston, 7th July* 1892 :—We shall take pleasure in calling the attention of our scholars to it and will send you a copy of the issue.

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NARKELDANGA,
6th August 1892.

DEAR SIR,—I have received the 1st three parts of your English translation of Charaka Samhita. The work is not only of value to the physician and the antiquarian, but will be of great interest to the general reader as well Your undertaking deserves encouragement and support. I wish you all success.

Your Truly,
(Sd.) GOOROODASS BANNERJI.

ARRAH,
The 1st August.

MY DEAR SIR,—I am greatly obliged by the 3rd number of your translation of *Charaka Samhita.* It is wonderful to note the comparatively advanced views held by the sages of your country and how completely they had anticipated discoveries which we moderners flatter ourselves are due to the enlightment of this age.

Yours sincerly.
(Sd.) F. H. B. SKRINE,

DARJEELING.
3r*d August* 1892.

DEAR SIR,—I have read the part of *Charaka Samhita* with much interest. The book certainly contains most wholesome advice as regards the management of health. I am much obliged to you for sending it to me.

Yours very truly,
(Sd.) H. A. D. PHILLIPS.

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The Medical Fortnightly,—*Saint Luis U. S. A. June 15th*, 1892:—We are greatly surprised in finding in this venerable relic of past ages not incantations and seperstitious ceremonies recommended for the cure of all the ills that flesh is heir to, but a regular materia medica, comprising many hundreds of medicinal plants and other remedial agents.

The Darjeeling News, *August* 6, 1892.

We have received a copy of the 3rd fasiculus of the English translation of Charaka Samhita. The work seems to be in the nature of a repertory of hygiene, as understood by the ancient sages, and shows clearly that many important truths were unknown then as now. The lesson on the inadvisability of suppressing the urgings of nature, the necessity of physical exercise and the action of the passions and feelings on health, cannot fail to be very interesting and instructive. We take this opportunity of correcting a misimpression which appears to have gone abroad that *Charaka* is entirely a medical work and bristles with technicalities. It ought to find its way into every house where health is regarded as a matter of supreme importance.

Journal des Savants, Paris, May 1892.

* * * In every respect no one than he is better fitted to carry on this long-wounded labour which requires much special enlightenment and great perseverance. In Mons. Kabiratna are combined all the necessary condi-

tions. His publications are of interest to Philologists as well as Doctors. This 1st lesson is confined to the enumeration of the general principles of the science of medicine. These principles are moral as well as material and concern the soul as also the body. It is only a specimen which the learned Pundit has sent to us, but this specimen is sufficient and the completion of a work so well commenced should be the wish of all Indianists.

H. C. WOOD, ESQ., *Philadelphia*, *1st March* 1892 :— I have found it exceedingly interesting and I sincerely hope that you will carry on the work to completion and that I will be one of the happy ones who have a copy in my library.

OSCAR OLDBERG, ESQ., *Chicago Exhibition*, *April 2nd*, 1892 :—I beg to assure you that I am already deeply interested in the work. It would give me great pleasure to meet you in Chicago at the World's Columbian Exposition.

S. E. SAYRE, ESQ., *Lawrence*, *U. S. A.*, *May 27th*, 1892 :—I have read with a good deal of pleasure and profit, I assure you. I can do no better, in giving my views that enclose some of the clippings of the journals from my pen.

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CAMBRIDGE;
June 3, 1892.

MY DEAR SIR,—I thank you very sincerely for the two fascicules of the translation of the *Charaka Samhita* which you have sent me; a careful translation of this ancient work will be very interesting and valuable. I can only express my cordial hope that you may succeed in translating the entire work. It will be a great achievement when finished.

I remain,
MY DEAR SIR,
Your sincerely,
(Sd.) E. B. COWELL.

R. G. ECCLES, ESQ., *Brooklyn, U. S. A.*:—Accept my thanks, the matter is certainly of great interest to me and I shall probably refer to it in some American publication.

13, KEW GARDENS ROAD;
KEW,
SURREY—LONDON,
The 10*th August* 1892.

DEAR SIR,—I have safely received the third part of *Charaka Samhita* which you have been so good as to send me (and also your accompanying letter of advice) and to thank you for the same. I am not surprised that ordinary medical practitioners can find little time to go into the subject of the historical development of the healing art. They have now such an enormous quantity to learn, especially human anatomy and physiology, that they can find very little time for such important subjects

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to them as chemistry and comparative anatomy; and they usually regard botany and drugs as a mere nuisance. I think you must look more to "scientists" to take an interest in your translation than to the medical "profession," *i e.*, those engaged in practice. They can get little time for study and they have, therefore, to read very much to the point.

Yours truly,

(Sd.) C. B. CLARKE.

DIPPELSHOF,
Vei ERAISA-DARMSTADT,
9th August 1892.

MY DEAR SIR,

* * * * * * * *

"I was greatly interested by the contents of Part III and sincerely hope that in spite of the materialistic period of the *Kali yuga* we are passing through here, in which men only take up things which show a return, that in spite of this, *Charaka* will be appreciated.

From the opinions of the "press" I see that you have already interested Professor Jacobi of the Bonn University. As the eminent medical men I intended to consult as to the propagation of your books are of the same University, I intend to write to Professor Jacobi to get his opinion about the best means of introducing your enterprise to the public.

I remain,
SIR,
Yours faithfully,
(Sd.) FRANZ GEBHARD.

THE objects of the mind are ideas. Here again, the proper, excessive, scant, and injudicious correlation of the Mind with its objects, or of the mental Understanding with its objects, becomes the cause of the normal or abnormal condition of oneself.*

Here again, for these reasons, one should act in such a way as to preserve one's normal condition in order that one's untroubled senses and mind might continue in an untroubled state; that is to say, by keeping oneself in touch with such objects of the senses as are productive of beneficial results; by properly achieving such acts as deserve to be achieved (and abstaining from such acts as should be abstained from), repeatedly ascertaining everything by a judicious employment of the Understanding; and lastly, by resorting to practices that are opposed to the virtues of the place of habitation, season of time, and one's own particular nature or disposition (as dependant upon a preponderance of this or that attribute or ingredient). Hence all persons desirous of

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sights. All these injure the sight or make it fall away from its normal condition. The consequence of this, of course, is that the perceptions, of which the eyes are the source or channel, become injured. A judicious or proper correlation, however, of the eye with form, preserves the normal condition of the eye, and the perceptions of which the eye is the source are kept unimpaired. The same is the case with each of the other senses; excessive indulgence or exercise, the absence of judicious indulgence, and improper indulgence, impair each of them. Deafness is often induced by exposing the ear to loud, harsh, and dissonant sounds continuously. The delicacy of the olfactory nerves is seen to be impaired by exposing them continually to powerful scents. Taste and Touch may be impaired by such injudicious indulgence.—*T.*

* Certain objects, such as form, &c., are apprehended or seized by the Senses. The Mind, as the leader of the Senses, apprehends or seizes those very objects. Sometimes again the Mind, acting without the intervention of the Senses, concerns itself with those objects. When the latter are thus presented to the Mind, they are more particularly called the objects of the Mind. Hence, the objects of the Mind are what are called ideas or notions or mental representations of external objects. 'Mano-bhuddhi' in the text is used to distinguish it from 'Indriya-buddhi.' I have verbally rendered it 'mental Understanding' when 'Understanding' alone would have been a good rendering. According to the Sānkhya system of philosophy it includes Dhi, Dhriti, and Smriti, *i. e.*, Reason or Judgment, the Representative power or imagination including, perhaps, Reproduction or Association, and Memory or the power of conserving what is acquired.—*T.*

achieving their own good, should always adopt with heedfulness the practices of the good.*[11]

By observing such practices one simultaneously accomplishes two objects, *viz.*, the preservation of health and the subjugation of the senses. I shall, therefore, O Agniveça, inculcate to thee in full what the practices of the good are.†[12]

They are as follows: one should worship the deities, kine, Brāhmanas, seniors, aged men, persons crowned with (ascetic) success, and preceptors. One should tend one's sacrificial fires.‡ One should bear on one's person efficacious herbs.§ One should bathe twice in the day, once in the morning and once again in the evening.‖ One should always keep one's outlets for the passage of impurities (*viz.*, urine and excreta), and one's feet, perfectly clean and well washed. Within a fortnight one should have three shaves and thrice pare one's nails.¶ One should every day wear clean and well-washed clothes. One should be always cheerful, and always use agreeable perfumes. One should wear handsome and decent

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* 'Prakritibhāve' is explained by the Commentator as 'nirbbikāratwakarane' by means of medicaments. 'Guna' is grammatically connected with all the three words after which it comes. For practices opposed to the virtues of the place of habitation, *vide* note to Verse 41 of Lesson VI., p. 73 *ante*. 'Atma-guna' is one's disposition or nature as dependant upon the preponderance of wind or bile or phlegm.—*T.*

† The subjugation of the Senses is a very high object in itself. It is, of course, looked upon as a means to an end, the end being not Yoga-puissance or heaven or the status of the deities, but something higher still, *viz.*, Emancipation, which is the highest object of attainment. Emancipation or *Moksha* is not annihilation but complete identification with *Brahma* and the perfect cessation of individual consciousness.—*T.*

‡ *I. e.*, perform the daily *homa* by pouring libations of *ghee* on it in honor of the deities.—*T.*

§ These are generally placed within little hollow drum-shaped capsules of gold or silver which are then hermetically sealed and worn, with the aid of threads or small thin chains, on the upper arm or round the neck.—*T.*

‖ 'Upaspriçet' may alao mean, as pointed out by the Commentator, 'say his prayers,' it being the custom in this country to utter certain prayers at morn and eve. This, in the language of the country, is 'to adore the two twilights.' Of course, prayers cannot be said by one without one having first undergone a purificatory bath.—*T.*

¶ 'Trih pakshasya' is thus explained by the Commentator. I have used the word 'shave' but literally rendered, the sentence would read,—'one should cut one's hair and beard and nails.'—*T.*

garments, and dress one's hair (by combing and parting it.) One should every day apply oil to one's head, ears, nose, and feet. One should inhale smoke (under the restrictions and in the way indicated before). One should welcome a person one meets (without waiting to be spoken to). One should speak agreeable words with smiles. One should protect another fallen into distress. One should perform Sacrifices (in honor of the deities) and make gifts. One should bend one's head in reverence at seeing the spot where four roads meet. One should make offerings to the deities.* One should reverence one's guests, and offer cakes (in *çrāddhas*) unto one's deceased ancestors.† At the proper time one should be sparing of speech and say what is beneficial and of sweet import.‡ One should keep one's senses under subjugation.§ One should be righteous-souled. One should cherish emulation in respect of the causes of other people's prosperity, but should never be jealous of that prosperity.|| One should not hesitate in indecision. One should be fearless. One should be modest. One should sharpen one's faculty of judgment. One should be strenuous in exertions, possessed of cleverness and ability, virtuous, and endued with faith. One should reverence modesty and intelligence and learning and good birth and aged men and persons crowned with ascetic success, and perceptors. One should use umbrellas, sticks, turbans, and shoes. One should be observant of

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* 'Vali' is any offering made to the deities. It includes, of course, the animals that are slaughtered in Sacrifices.—*T.*

† 'Atithi' is a person who comes of his own accord to a house in expectation of food and shelter. The Hindu scriptures declare that that house from which such a guest turns away without receiving anything is not the abode of a householder but the den of a *picācha* (evil spirit.) *Crāddhas* are religious rites performed in honor of the dead. Whatever is offered to the manes of the dead may not reach them but the offerings have the effect of cleansing the hearts of the offerers.—*T.*

‡ 'At the proper time,' because everything has its proper time. Even beneficial and sweet words may be untimely.—*T.*

§ The 'ātman' here, as explained by the Commentator, signifies the Senses.—*T.*

|| 'Irshā' is envy or jealousy. The speaker says that one may cherish jealousy as directed to the *causes* or *means* of another man's prosperity, for such jealousy would only be a virtuous rivalry or emulation that would lead its cherisher to acquire those means. One should not, however, be jealous of the consequences of those means.—*T.*

all auspicious acts. One should avoid such spots as are strewn with filthy rags and bones and horns, as are unholy (such as cemeteries and crematoriums), and such as are also strewn with hair, chaff, sweepings and rubbish, and ashes, and skulls, and flowers that have been used in worship. One should not indulge in physical exercises when one is tired. One should constitute oneself the friend of all creatures.* One should seek to pacify the angry, assure the frightened, and redress the woes of the distressed.[18]

One should firmly adhere to truthfulness,† and lead a life of tranquillity (by abstaining from injuring any creature.) One should accustom oneself to calmly bear the harsh speeches of others. One should subdue wrath.‡ One should be a careful observer of the attribute of peacefulness. One should remove the very roots of anger and aversion or haste. One should never tell an untruth. One should never appropriate what belongs to others. One should not covet the prosperity of another.§ One should not fancy another's wife or desire to provoke hostilities. One should not commit sins or keep company with those that are sinful. One should not speak of another man's faults. One should not seek to penetrate the secrets of other people. One should not have friendly intercourse with unrighteous persons, or with those that are disloyal to the king, or with those that are stark mad, or with those that are fallen (degraded for sinfulness), or with those that are guilty of fœticide,|| or with those that are mean, or with those that are wicked. One should not ride vicious animals. One should not sit upon a hard seat of the height of one's knee. One should not sleep on a bed that has not been properly stretched, that is with-

* The Commentator points out that a physician should not, therefore, refuse to treat a person who has incurred the animosity of the king or one who has become fallen through sin.—*T.*

† This has reference also to the keeping of promises, besides, of course, speaking the truth under other circumstances.—*T.*

‡ 'Amarshaghnah' is explained by the Commentator as 'killer of incapacity,' for 'amarsha' is taken by him as 'akshamatā' upon what authority I am not aware.—*T.*

§ *I. e.*, be jealous of such prosperity.—*T.*

|| There are certain sins by perpetrating which one becomes guilty of fœticide, *i. e.*, the commission of those sins is as abhorrent as fœticide.—*T.*

out pillows, that is not spacious, and that is not smooth and level. One should not wander or walk over the uneven summits of mountains. One should not climb trees. One should not plunge into a rapid stream. One should not enjoy the shade of a jujube tree. One should not walk about in the vicinity of a place where a fire has broken out. One should not laugh aloud. One should not pass wind loudly. One should not yawn, or sneeze, or laugh without covering one's face. One should not scratch or rub one's nose. One should not grind one's teeth. One should not scratch one's nails. One should not strike bone against bone. One should not scratch the soil.* One should not tear grass (idly while talking.) One should not (idly) grind little clods of earth or soft pebbles. One should not, while relaxing one's limbs, make ugly attitudes. One should not cast one's eyes on dazzling luminaries, and on fires that are unholy and inauspicious.† [14]

One should not utter the exclamation *Hun* at sight of a dead body. One should not cross the shadow of the top of a sacred tree or the shadow of one's preceptor, or of a person that is worthy of one's reverence, or of one that is a sinful wretch.‡ One should not pass the night in temples of deities, in the shades of sacred trees, in open places laid out for sacrifices, in spots where four roads meet, in groves, in crematoriums, and in places of execution.§ One should not enter an empty house or a forest alone

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* This is an ugly habit with many persons. Sitting, as people do, in India on uncarpeted floors, many men, while talking, scratch the floor with little sticks or pointed pebbles.—*T.*

† One should not look at the Sun, for its dazzling splendour is sure to injure one's eyes. One should not, again, look at funeral fires which are unholy and inauspicious. The Commentator observes that although the consequences of many of these forbidden acts are not plain to the understanding, yet, considering that they are forbidden by persons of superior understanding, they should be abstained from.—*T.*

‡ In almost every Hindu village there is an ancient tree, generally a banian (*Ficus Bengalensis, Linn.*, or *Ficus Indica, Roxb.*), or an Aswattha (*Ficus religiosa, Linn.*), round whose foot is raised a platform upon which stone images are kept of some of the deities of the Hindu Pantheon. Such trees are regarded sacred. What is said here is that the shadow cast by the summit of such a tree should never be crossed. The shadow of a sinful wretch is polluting. 'Abhiçasthah' may also mean a person under a curse.—*T.*

§ An 'upavana' is a grove or a pleasure garden, or an artificial forest like a park; 'āyatana' is an incorrect reading for 'āghātana.'—*T.*

or unaccompanied by another. One should cast off a sinful wife, a sinful servant, and sinful friends. One should never quarrel with persons that are good. One should never associate with those that are mean. One should never fancy a person of a crooked heart. One should never depend upon a person of low extraction or vile conduct.* One should never frighten others. One should not rashly violate the rules that have been laid down with respect to food and other things.† One should not indulge in excessive sleep, in excessive wakefulness, in excessive bathing, in excessive drinking, and in excessive eating. One should not stand erect on one's knees for a long time. One should not approach snakes, or animals having fangs and teeth, or animals having horns. One should abandon places exposed to the east wind, as also sunshine and frost and breezy spots‡ One should not set *Kali* in motion.§ One should not secrete fire in a house (but should keep it in its usual place.) One should not eat the remnants of another's dish.|| One should not warm anything by holding a fire in such a way as to make its heat go downwards. One should not bathe without having dispelled fatigue by rest or while one's face is still covered

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* The word used in the original is 'anāryya.' The Commentator explains that an 'āryya' is one who keeps himself at a distance from every kind of sin. A person of an opposite nature is an 'anāryya.' For all that, low extraction is often indicated by the word.—*T.*

† 'Sāhasa' is explained by the Commentator in this sense. He cites the rules laid down in the previous Section about the manner in which and the time when curds are to be taken. The particle 'ati' following 'sāhasa' is connected with all the words that follow it.—*T.*

‡ 'Avaçyāya' is frost.—*T.*

§ There are four ages of the world, *viz.*, Krita, Tretā, Dwāpara, and Kali. In the first age there is righteousness everywhere. In the second age, three-fourths of righteousness prevail. In the third age, only half of righteousness prevails, and in the last or Kali, righteousness becomes reduced by three-fourths. Only a fourth of it remains, the rest being all sinfulness. What is said, therefore, is that no one should act in such a way as to pave the advent of Kali. When Kali runs out its course, universal destruction takes place, and the world, after a long while, is created anew.—*T.*

|| It is difficult to convey the idea of 'uchcchishta' to non-Hindu peoples. Any food becomes 'uchcchishta' when a portion of it is eaten off the dish whereon it is placed. If, however, the eater touches it only once and refrains from taking a second handful, it does not become 'uchcchishta.'—*T.*

with sweat. One should not bathe becoming nude. One should not touch one's head with the cloth one wore while undergoing a bath. One should not pull one's hair by the end. One should not, after having taken a bath, wear the clothes one wore while bathing.* One should not go out without having (first) touched jewels and gems, clarified butter, some object of reverence, auspicious articles, and flowers.† One should not set out (of one's abode on any mission), keeping objects of reverence and those regarded as auspicious on one's right. One should not set out, keeping objects and articles of an opposite kind, on one's left. Without wearing a jewel or gem on one's arm, without having bathed, without having changed one's clothes, without having poured libations on the sacred fire, without having (silently) recited one's *mantras*,‡ without having offered the usual gifts to the deities,§ without having made offerings to one's deceased ancestors, without having made presents to one's seniors and preceptors,|| without having made gifts to one's guests and dependants, without bearing flowers and perfumes on one's person, without a garland of flowers round one's neck, without having washed one's hands and feet and face, without having cleansed one's mouth, without avoiding the posture of sitting with face to the north, without being cheerful, and without sending away unattached,

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* 'Tē' is not a verbal suffix here, but a Pronominal adjective referring to 'vāsasi.' What the author interdicts is the use of wet clothes.—*T.*

† '*Ratna*' is jewells and gems of every kind ; 'ājya' is *ghee* or clarified butter ; 'pujya' is any object of veneration, animate or inanimate, such as a cow, a Brāhmana, or an idol unto which or whom worship is offered. Of 'auspicious' articles there are many. 'Sumanas' is a general name for flowers. The etymological signification is 'anything that makes the mind cheerful.' The Hindus love flowers passionately.—*T.*

‡ 'Yapa' is the silent recitation of particular *mantras* or sacred texts. The most sacred text is the *Gāyatri* which every person of the three regenerate orders must recite as many times as he can. The *Gāyatri* is a beautiful invocation to the divine Maker of the universe.—*T.*

§ Every person of the three regenerate orders must worship the deities with offerings of flowers and scents and leaves and scents.—*T.*

|| 'Guru' is a senior in age and relationship, or a preceptor or teacher. One's sire, grandsire, uncles, elder brothers, &c., as also one's teacher or spiritual guide, are one's Gurus.—*T.*

refractory, impure, and hungry servitors from his presence, without using plates and cups that are pure and clean, without being seated on a proper place, without selecting the proper time and a spot that is uncrowded,* without having cast the first morsel on the fire (as an offering to the deities), without sprinkling the food with sacred water,† without dispelling its faults by uttering the proper *mantras*,‡ without avoiding the utterance of everything that looks like depreciating the food to be taken,§ without assuring himself that the food is not unclean, and that it has not been brought or served by an enemy, one should not sit down to eat.[15] One should not take food that is stale unless it be meat or green pot-herbs or jute-leaves or fruits or certain kinds of confectionery.‖[16] One should not eat the whole of the food that is placed before one unless it be curds or honey or salt or the flour of fried barley or ghee.¶[17]

One should not take curds in the night. The flour of (fried) barley should not be taken by itself (*i. e.* without mixing it with ghee and sugar.) One should not take a large quantity of barley-flour. Nor should one take such flour twice a day. Nor should one take it without mixing it with water.[18]

One should not eat without properly masticating the food with the teeth. One should not sneeze or eat or lie down (for

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* 'Akirne' is explained by the Commentator as 'vahujanākirne.'—*T.*

† Food is directed to be taken after sprinkling it with water which has beeu sanctified with *mantras.*—*T.*

‡ Besides sprinkling sanctified water, the defects and faults of the food to be taken must be dispelled by the utterance of particular Vedic *mantras.*—*T.*

§ Every body familiar with Boswell remembers the strong condemnation by Johnson of the mutton leg placed before him by an inn-keeper in course of the Doctor's journey from London to Oxford. "Ill fed, ill killed, ill kept, and ill dressed." Such condemnation is forbidden by the *Rishis.*—*T.*

‖ 'Harita' is green potherb of any kind and not ginger. 'Cushkaçāka' is the leaves of the Jute plant. 'Bhakshyam' is explained by the Commentator as 'modakādi.—*T.*

¶ Every rigid Hindu must leave a portion of his food uneaten on the dish. This is intended for birds, worms, and diverse other living creatures. In taking rice, one should leave at least a hundred boiled grains uneaten. This is called *Catānna.*—*T.*

sleeping) in a bent posture.* One should not engage in any act when one feels an impulse or urging of nature (without first attending to it.)

One should not spit, or make water, or answer the other call of nature, with face turned towards the blowing wind, a blazing fire, a piece of water, or the Moon, or the Sun, or a person of the regenerate class, or one's preceptor. One should not commit nuisance on a road or street. One should not eject the phlegm or mucus of one's nose amid a place that is crowded, or when one is engaged in eating, or when one is employed in reciting one's prayers or in performing the *homa* or in reading with one's preceptor or in dedicating offerings to the deities, or when one is doing any auspicious or religious act.[19]

One should not disregard one's wife. Nor should one confide too much in her.† One should not acquaint one's wife with one's secrets. One should not allow one's wife to interefere in all one's affairs. One should not have sexual congress with a woman while she has menstruated, or with one who is ill, or with one who is afflicted with leprosy and other diseases of the kind, or with one that is of disagreeable features or disagreeable conduct, or with one that has no cleverness, or with one that does not reciprocate one's desire, or with one that loves another, or with one that belongs to a different caste or order.‡ One should not have sexual congress against the order of nature. One should not have sexual congress under the shade of a *chaitya* tree, or on a ground intended for a Sacrifice, or on a spot where four roads meet, or in a grove, or in a crematorium, or on a sacrificial altar, or in a tank, lake, or other water, or in a spot where sacred or medicinal plants and herbs grow, or in the house of a regenerate person, or in that of one's preceptor, or in that of

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* 'Dwija' means tooth, because it grows twice. 'Anrijuh' is, as pointed out by the Commentator, connected with all the three acts of sneezing, eating, and lying down for sleep.—*T.*

† The Commentator explains 'nātiviçrambhayet' as 'nātipranayavatim kuryyāt' *i. e.*, one should not show too much love for her.—*T.*

‡ The Commentator points out that 'abhigachcchet' should be supplied after 'anya-yonim.' 'Anya-yonim' is 'asavarnām.'—*T.*

a deity. One should not have sexual congress at dawn or in the evening, or on such days of the Moon as have been declared (in the scriptures) to be unfit for such acts, or when one is impure, or when one has not taken a provocative tonic or other medicine, or when one is anxious in consequence of one's not having accomplished what is in one's heart, or when one's heart is not cheerful, or when one is hungry (for not having taken any food), or when one has overloaded one's stomach, or when one has not a level bed to lie upon, or when one is afflicted by the urgings of urine or fæces, or when one is spent by toil, exercise, fast, and exhaustion. One should not, again, indulge in such congress except in privacy.[20]

One should not dispraise one's seniors, or those that are good. One should not, while impure, perform any Vedic act, or worship a sacred tree or any adorable deity, or engage oneself in study. When lightnings appear out of season, when the horizon all around becomes red as if ablaze with fire,* when a conflagration takes place, when an earthquake happens, when a great festival is going on, when meteors fall down, when the great planets eclipse each other, when the Moon is on the fourth lunation on either half of the month of Bhādra, in the two twilights, without the help of a living preceptor, without guarding against even a single letter falling off, exceeding the proper measure, with a languid voice, with a disagreeable voice, without clearly pronouncing all the words, without avoiding excessive haste, without at the same time avoiding excessive slowness, without abstaining from pronouncing the words with excessive slowness, without avoiding excessive loudness, and without avoiding a voice that is inaudible, one should not study (the scriptures). While studying, one should not mingle with fellow students; nor should one break the rules one has formed (in respect of study.)[21]

One should not rove in the night, especially in an unknown land. In the two twilights one should avoid eating, study, sexual congress,

* When lightnings appear seasonably, *i. e.*, in their proper season, the phenomena are not regarded as preternatural. Only when they appear unseasonably, Brāhman students cease to study their lessons. The phenomenon of unseasonable thunder-roll also is regarded in the same light. By 'digdāha' is meant the preternatural redness of the horizon. This is regarded as a very inauspicious omen.—*T.*

and sleep. One should not make friendship with children, with men that are old, with those that are covetous, with men that are ignorant, with persons afflicted with diseases, and with those that are destitute of manliness.* One should conquer all propensities for alcoholic stimulants, gambling, and women of ill fame. One should never give out the secrets of others. One should not disregard any one. One should not indulge in annoying others. One should seek to be clever. One should never be niggardly but should practice liberality. One should cast off malice. One should never speak ill of Brāhmanas. One should never strike a cow with a stout stick. One should never censure them that are old, or them that are one's seniors, or them that are united for a common purpose, or them that are ruling chiefs. One should never indulge in harsh speeches. One should not cast off one's friends, or those that are devoted to oneself, or those that render help in seasons of distress, or those that are acquainted with one's secrets.†[22]

One should not be impatient and haughty. One should properly support one's servants. One should inspire confidence in one's relatives. One can never be happy by taking or enjoying anything alone and without dividing it with others. One should not adopt such conduct, such practices, and such usages, as are productive of pain or misery.‡ One should not trust every body, nor should one mistrust every body. One should not always reflect when called upon to act.§ One should not lose (in hesitation) the opportunity for doing an act. One should not enter the house of an unknown person. One should not suffer oneself to be overmastered by one's senses.[23]

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* 'Klishta' is explained by the Commentator as 'nindita-rogādinā, &c.,'; and 'kliva' as 'Hina-sattwa.'—*T.*

† 'Ganan' means, literally, members of a tribe or class. It is, however, frequently used to signify the aristocracy or the nobles of a kingdom. Here, when ruling chiefs are mentioned immediately after, the word ought to be taken as standing for the nobles.—*T.*

‡ The Commentator observes that 'çilam' is 'swābhāvikavrittam,' *i. e.*, one's conduct with respect to food, sleep, dress, &c.; 'āchārah' is practices adopted in accordance with scriptural injunctions; 'upachārah' means usages of other kinds.—*T.*

§ *I. e.*, there are certain acts that must be done unhesitatingly.—*T.*

When the mind becomes restless one should not employ it upon any task. One should not impose a too heavy burden upon one's understanding or the senses. One should not yield to procrastination. One should not act under the impulse of wrath and malice. One should not indulge in too much joy when one's object is accomplished. Nor should one give way to cheerlessness on the failure of one's object. One should always recollect the origin or cause of one's being.* One should firmly believe in the efficacy of causes (as represented by good and bad acts).† One should commence one's acts under circumstances calculated to give success. One should never deem one's acts (in this world) to have all been accomplished.‡ One should never do anything whose consequence would be the loss of one's manliness. One should never diffuse another's opprobrium.[24] One should first purify oneself (by bath and other purificatory rites) and then make offerings, to the sacred fire, of good *ghee*, clean rice, sesame seeds, Kuça grass, and mustard seeds.§ On the completion of this rite one should invoke a blessing upon oneself, uttering the following *mantras*, viz.:—Let not Agni (fire) go out of my body! Let Vāyu (Wind) grant me life-breath! Let Vishnu grant me strength! Let Indra grant me energy! Let Civa cause all the waters to enter my body!—One should then touch water, uttering the *mantras* begining with "Apohishtā, &c."|| One should then twice

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* 'Prakritim' is 'Utpattikāranam.' All creatures are due to a combination of the five primal essences, *viz*, earth, water, air, light, and space. If this thought be ever present to the mind, the mind will necessarily cast off attachments and dislikes, &c., and will strive for Emancipation.—*T.*

† *I. e.*, one should always believe that good acts lead to good fruits and bad acts to bad fruits, or, one should not be a sceptic with regard to the consequences of acts. Acts, according to Hindu philosophy, are the cause of rebirth and of every incident in the lives of all beings.—*T.*

‡ It may also mean that one should never deem one's own self as the accomplisher of one's acts. The true theory is that acts are done by the Supreme who uses us as only agents or intruments.—*T.*

§ 'Akshatā' is rice obtained from paddy without the operation of boiling but by simple exposure to the Sun before husking. It is called 'ātapa-tandul.'—*T.*

|| These are the well-known Vedic *mantras* occurring in course of the prayers to be uttered at dawn, noon, and evening by every member of the three regenerate classes.—*T.*

wash one's lips with water and one's feet also. After this one should sprinkle water on one's head and then sprinkle that element on the sky above the head. After this one should (again) sprinkle water over one's body, the region about the heart, and the head. Daily accomplishing these rites, one should betake oneself to the practice of *Brahmacharyya*, the duty of teaching, and of friendship and compassion, and cultivate cheerfulness, and by these means to acquire tranquillity of Soul.*[25]

(*Here occur some verses containing a summary.*)

In this Lesson on the Analysis of the Senses have been indicated the five Senses and the several aggregates of five that appertain to them, the Mind, and the four (principal) causes (of disease and its reverse) ;† and good or righteous conduct in all its details.[1] That man who duly practises that course of good conduct which has been indicated (in this Lesson) remains hale for a hundred years and is never cut off before the allotted period of human life runs out.[2] Honored by the righteous, such a man fills the world of men with his fame. Possessed of a righteous soul, he wins the friendship of all creatures. Of virtuous acts, such a man (when he departs from this world) attains to those regions (of felicity) hereafter that belong to the righteous. Hence, every one should always observe the course of conduct pointed out above.[3] If there be any laudable practice that has not been mentioned in the above enumeration, that also is approved by the son of Atri.[4]‡

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* The Commentator here discusses the question of the apparent incompatibility of practising the duty of universal friendship and compassion with the advisability that has been advocated of animal food. Such food involves slaughter and injury. The discussion, however, is concluded with the observation that the object of Ayurveda is the preservation of health and not to point out the way to Emancipation by acquiring righteousness.—*T.*

† These, as stated before, are '*Sama, Ati, Hina,* and *Mithyā Yogāh*;' p. 84 *ante.*—*T.*

‡ The object of this Verse, as pointed out by the Commentator, is to point out that the enumeration of righteous practices, as made in this Lesson, is certainly not complete. For here, only those good practices have been named as have some bearing with the question of health. The reader, therefore, is asked to note that those duties that occur in the Dharmaçāstras and that are not indicated in the Ayurveda, are not to be taken as disapproved of by Atreya.—*T.*

Thus ends the Lesson called the Analysis of the Senses in the treatise of Agniveça as revised by Charaka.

LESSON IX.

AND now we shall explain the Lesson called the Brief Aggregate of Four. Thus said the illustrious son of Atri.

The Physician, Drugs, Nurse, and Patient, constitute an aggregare of four. Of what virtues each of these should be possessed so as to become causes for the cure of disease, should be known.*[1]

The absence of harmony in respect of the ingredient humours (of the body) is Disease; while their harmony constitutes our normal condition. Health, again, is otherwise called Happiness; while Disease is Sorrow or misery.†[2]

In Disease, the well-known tale of four commencing with Physician has active agency. The course that is adopted for restoring the harmony of the ingredient humours is called Treatment.[3]

A thorough mastery of the scriptures (bearing on the Science of Life), large experience (of actual results), cleverness, and purity (of both mind and body), are regarded as the four (principal) qualifications of the Physician.[4]

Abundance of virtue, adaptability to the disease under treatment, capacity of being used in diverse ways, and undeterioration numbering the fourth, are the attributes of Drugs.‡[5]

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* I use the word 'Nurse' for 'Upasthātri' or 'Parichāraka.' The European reader should note that in India 'Parichārakas' are always males, and in very rare cases only, females.—*T*.

† The ingredients called 'Dhātu' are Wind, Bile, and Phlegm. In their parity or harmony of correlation is Health or the normal condition of the body. The absence of such parity or harmony is Disease. Health is otherwise known by the name of Happiness; while Disease is identified with Sorrow or Misery.—*T*.

‡ The merit of a drug consists in its possessing an abundance of virtue, so that a very small quantity may produce a very large measure of action. There may be objects cartloads of which would be necessary to produce a particular action. These should not be regarded as drugs. The merit of a drug, again, consists in its capacity of being used in diverse ways to suit patients of diverse dispositions. The usual forms of Ayurvedic

Knowledge of the manner in which drugs should be prepared or compounded for administration, cleverness, devotedness to the patient waited upon, and purity (of both mind and body) are the four qualifications of the attending Nurse.[6]

Memory, obedience to directions (given by the Physician), fearlessness, and communicativeness (with respect to all that is experienced internally and all that is done by him during the intervals of the Physician's visits), are the qualifications of the Patient.[7]

If this tale of four be possessed of these sixteen qualifications then does it constitute the cause for the achievement of success (in Treatment). The Physician, in this aggregate of four, is the chief cause (for the achievement of success) since he is the ascertainer (of the character of the disease), the director (with respect to what the patient and the nurse should do), and the minister (who applies the remedies that bring about the cure).[8]

As in the task of cooking, a vessel, fuel, and fire are means in the hands of the cook; as a field, an army, and weapons are means in the victor's hands for achieving a victory in battle; even so the patient, the nurse, and drugs are objects that are regarded as the physician's means in the matter of achieving a cure. In the act of treatment, the physician is regarded as the chief cause.[9-10]

Like clay, stick, wheel, thread, &c., in the absence of the potter, failing to produce anything by their combination, the three others, *viz.*, drugs, nurse, and patient, cannot work out a cure in the absence of the physician.[11]

In the matter of the most difficult diseases disappearing like the vapoury forms in the welkin, and of others capable of ready cure but aggravating within the shortest time, the sole cause is a competent and an incompetent physician, the other three (of the tale of four) being present in both cases. Even death (without

medicines are Churna, Swarasa, Kalka, Kwâtha, Phânta, Citakashâya, Pâniya, Pramathyâ, Mantha, Kshirapâka, Yavâgu, Avalepa, Vatikâ, Modaka, Khandapâl[illegible], Bhâvanâ, Putapakâ, &c. The more the number of forms in which a drug can be used, the greater its importance. Then, again, drugs should be undeteriorated, *i.e.*, their virtues should not be weakened by worms, dampness, &c.—*T.*

treatment) is preferable to treatment made by an ignorant and incompetent person.*[12-13]

An ignorant physician proceeds in the treatment of disease like a boat tossed by the wind or like a blind man who, having no knowledge of the ground over which he walks, gropes fearfully along, always stretching out his arms.[14]

An ignorant physician, who succeeds in curing by chance a person afflicted with disease and having his allotted period of existence still unexhausted, and who regards himself on that account as one well conversant with the treatment of disease, very soon slays hundreds of persons the allotted periods of whose existence have run out.†[15]

Hence one devoted to these four principal qualifications of a physician, *viz.*, the scriptures (bearing on the science of Life), knowledge of their meaning, readiness to act (according to his knowledge and abilities), and the acquisition of experience (of all that concerns his profession), is said to be a saviour of the life-breaths.‡[16]

That physician who has knowledge of these four things, *viz.*, (disease), the symptoms (of disease), the means of alleviating

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* The vapoury or cloudy forms in the welkin that are continually changing and disappearing for giving place to new shapes are, in the popular estimation, the mansions of the *Gandharvas*, an order of beings intermediate between humanity and the Devas. They are called Gandharvanagaras or Gandharvapuras, and they stand as types of all transitory and fleeting things. What is said in these two Verses is that both as regards the cure of the most serious diseases and the rapid aggravation of those that are easy of cure, the cause is always the physician who has taken the treatment in his hands, irrespeetive of the three others, *viz.*, the patient, nurse, and drugs.—*T*.

† 'Aniyatāyushām, &c.' The true theory of destiny is that though everything is predestined, yet exertion is required to bring about what is ordained. One is predestined to be wealthy; but he should, for all that, exert himself legimitately in money-making pursuits instead of shutting himself up in a cave. This modified theory of destiny is accepted by the son of Atri. A person dies by calling in an ignorant physician. His death is the result of the allotted period of his life having run out. Still, exertion was necessary to bring about this consequence. Hence, the patient himself who dies is to blame for having summoned such a physician; and the physician himself is to blame for having undertaken to treat the former when he is destitute of the proper qualifications.—*T*.

‡ 'Prānābhisarah' is one who compels the outgoing life breaths to return.—*T*.

(disease), and curing diseases so effectually that they may not reappear, is the foremost of his class and deserves to be the king's physician.*[17]

Weapons, the scriptures, and water, in the matter of their merit and demerit, depend upon the quality of the person that bears them. Hence, for the purpose of treatment, one should first cleanse one's understanding.†[18]

That physician who possesses these six qualifications, *viz.*, knowledge (of the scriptures bearing on the Science of Life), the faculty of reasoning (drawing inferences from established propositions), conversance with other branches of knowledge, memory, an aptitude for treating disease, and repeated experience of treatment, can accomplish everything (in his line).‡[19]

Hence, any of these, *viz.*, knowledge, a good understanding, large experience, facility acquired by practice, success (in treatment), and connection with good preceptors, would explain the etymology of the word Vaidya (physician).[20]

He who possesses these auspicious qualifications beginning with knowledge deserves the designation of Vaidya which has been thus formed ; and such a person is really the giver of both life and happiness.[21]

The scriptures are as light for discovering objects. His own understanding is like the eye. The physician, by undertaking to

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* Some physicians are skilful in diagnosis ; and some are skilful in treatment. To become skilful in both diagnosis and treatment is to become a royal physician.—*T*.

† What is said here is this : weapons may be borne by good men or bad men. If borne by the former, they may be productive of benefit ; if by the latter, they may cause much sorrow to others. Compare good Kshatriyas armed with weapons and robbers similarly armed. Water also, if brought by an unclean person, becomes unclean ; if by a clean person, it becomes clean and serviceable. Similarly, the scriptures, in the hands of evil-disposed persons, become sources of injury to the world. In the hands of good men, they become the means of great good. One's intelligence or understanding is the *pātra* or vessel for holding the scriptures. Hence, one should first cleanse that intelligence or understanding before one can hope to do good by the Ayurveda when called upon to treat disease.—*T*.

‡ 'Vijnānam' is explained by the Commentator as 'cāstrāntarajnānam ;' 'tatparatā' as excess of 'prayatna' in the treatment of disease ; and 'kriyā' as 'punah punah chikitsā karanam.'—*T*.

treat disease after having properly equipped himself with these two, incurs no blame.[22]

Since the three requisites of treatment, (*viz.*, patient, nurse, and drugs), are completely dependant on the physician, therefore, the physician should exert his best in the matter of those qualifications that constitute his wealth.[23]

The physician's behaviour should consist of these four things: friendliness towards the patient; compassion for him; an enthusiasm in respect of such diseases as are curable; and unwillingness to treat such creatures as are on the point of death.*[24]

(*Here occurs a summary in Verse*).

In this Lesson has been laid down the tale of four requisites in the matter of treatment. Each of those requisites has four qualifications. Among those requisites, the physician is the foremost, since he has four groups of attributes (each group consisting of four attributes).[1] Knowledge and the other qualifications, as also the four kinds of pure and superior understanding (*viz.*, those mentioned in Verse 24), have all been laid down in this Lesson on the Brief Aggregate of four.[2]

Thus ends the Ninth Lesson, called the Brief Aggregate of Four, in Agniveça's Treatise revised by Charaka.

LESSON X.

WE shall now explain the Lesson called the Comprehensive Aggregate of Four. Thus said the illustrious son of Atri.

The aggregate of four possessing the six and ten virtues is regarded by physicians as Treatment. That is Treatment which has been mentioned in the previous Lesson as possessed of six and ten virtues. Applied with reason, that is competent to cure disease. Thus said Punarvasu the illustrious son of Atri.†[1]

* 'Prakritistha' here means 'on the point of death.' By undertaking to treat such patients, a physician only endangers his reputation, and puts the friends of the patient to needless expense.—*T.*

† The word 'Bheshaj,' which I render 'treatment,' it will be observed, is used in a very extended sense. It implies a combination of physician, drugs, nurse, and patient, as possessed of the sixteen virtues specified in Lesson IX.—*T.*

Maitreya said,—This is not so. For what reason are some patients seen to be restored that are furnished with drugs, equipt with nurses, possessed of intelligence, and treated by skilful physicians, while others possessed of the same advantages meet with death? Hence, Treatment is futile.*[2]

This is like throwing a small quantity of water into a dry pit or into a tank that is full of water: or like scattering a handful of dust into a running river or on a heap of dust.†[3]

Then again others are seen to be restored to health though unfurnished with drugs, unattended by nurses, unendued with intelligence, and untreated by skilful physicians. Others again, similarly situated, are seen to die. Hence, when by applying remedies success is achieved and by applying them death also results, and by foregoing them success is won and by foregoing them death also takes place, the thought strikes one that Treatment and no Treatment are the same.[4]

When Maitreya had said this, the son of Atri addressed him, saying:—Thou thinkest erroneously. Thou askest what is the cause of some patients encountering death and some meeting with restoration when both obtain treatment possessed of the six and ten virtues. Thy doubts, however, are groundless. Verily, in diseases capable of being cured by treatment, treatment does not become futile. As regards those patients, again, that are restored without the application of treatment in its entirety, in their case treatment in its entirety may not be necessary. An example may be given. A man falls down. He is capable of rising up (without assistance). Another person, by raising him, certainly saves him exertion. In consequence of such assistance the fallen

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* Here also treatment is used in its widest sense, *i. e.*, as including drugs, nurse, &c.—*T.*

† The Commentator explains that the instance of the dry pit into which a small quantity of water is thrown is cited for showing that medicine becomes equally futile in a fatal case. The instance of a tank full of water into which is poured a small quantity of water is introduced for showing that the cure when effected is not due to treatment even as the fulness of the tank is not due to the drops of water poured into it. The instance of the river is like that of the dry pit, and that of the heap of dust is like the example of the tank full of water.—*T.*

man rises up more quickly and without being exhausted in energy. Even so is the case with patients who have obtained treatment in its entirety.

Again, there are patients that meet with death notwithstanding the application of treatment in its entirety. All patients, by obtaining treatment do not obtain restoration. The reason is that all diseases are not capable of cure.[5]

Then again as regards all those diseases that are capable of being cured by (the application of) means, success cannot be achieved without the application of means. In respect of diseases that are incurable, treatment does not prove efficacious. The physician, even if possessed of wisdom, is not competent to restore (to health) the dying man. Those physicians, indeed, that set themselves to the task of treatment after a careful examination (of every circumstance connected with the case) succeed in displaying their skilfulness. As a bowman, possessed of good aim and practice, taking up the bow and shooting the shaft, never fails in striking a big object that is not distant and thereby accomplish his object, even so a physician, possessed of proper qualifications, equipt with proper appliances, taking up the treatment after careful enquiries, succeeds of a verity in bringing about the cure of a patient afflicted with a curable disease. Hence, the application of treatment and its non-application are not the same.[6]

Of these we have direct experience, *viz.*, that we treat patients suffering under particular diseases with medicines possessed of virtues opposed to their symptoms.*

One whose humours have been dried up is treated by us with drugs possessing opposite virtues. A lean and weak man is fattened and strengthened by us. A corpulent and fatty person we reduce to proper dimensions. One whose system has become warm we treat with drugs that are cooling. One whose system has become abnormally cool we treat with drugs possessed of warming virtues. When particular ingredients of one's body become diminished, we restore them to their proper measure.

* 'Anāturena' is explained by the Commentator as 'possessed of virtues opposed to the symptoms of disease.'—*T.*

When particular ingredients again increase into abnormal proportions, we reduce them to their normal measure. In fact, by treating diseases with medicines endued with virtues opposed to their originating causes, we succeed in fully restoring the patients to their normal condition. By acting towards them in this way our application of medicines becomes productive of agreeable results.[7]

(Here occur some verses.)

The course of treatment which a physician, conversant with the distinction between curable and incurable diseases, commences at the proper time with the aid of intelligence, verily succeeds (in accomplishing its object).[1]

That physician who takes up the treatment of a disease that is incurable incurs loss of wealth, loss of knowledge, loss of fame, censure of the world, and incapacity for practice.[2]

As regards curable diseases, they are of two kinds, *viz.*, those that are easily curable and those that are curable with difficulty. Incurable diseases, also, are of two kinds, *viz.*, those that are capable of being suppressed, and those that have no treatment.*[3]

As regards diseases that are curable, they may again be regarded from three points of view, *viz.*, those that are capable of being cured by the application of means that are easy, those that are curable by means neither easy nor difficult, and lastly those that are curable by means that are difficult. Incurable diseases, which have no treatment, do not admit of being looked upon from different points of view.† This much on the points of view from which diseases may be looked upon.[4]

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* 'Yāpya' means those diseases which without admitting of radical cure can, by medicine and diet and change of air, be kept in a state of partial suppression. "Anupakramam" is explained by the Commentator as those for which there is no treatment, *i. e.*, those in which treatment is productive of no beneficial consequence.—*T.*

† 'Alpasādhya' is explained is 'Alpopāyasādhya.' Similarly, 'Madhyasādhya' and 'Utkrishtasādhya' have reference to the kind of means by which the cure is to be effected. 'Niyatānām' is 'anupakramānām,' *i. e.*, those for which there is no treatment. Incurable diseases do not practically admit of a classification, for they cannot be cured by the three kinds of means, easy, middling, and difficult. For all that, the Commentator points out that incurable diseases may be looked upon from two points of view, *viz.*, as quickly fatal or the reverse. The second classification, it will be marked, depends upon the kind of means necessary for cure.

The characteristics of diseases that are easily curable are as follows. When the causes, premonitory indications, and present symptoms are slight; when the derangement has no sympathy with the inducing causes of the disease, when the derangement that has brought about the disease is not capable of being aggravated by the constitution of the patient; when the inducing derangement is not sympathetic with the virtues of the season in which the disease has appeared; when the treatment does not become difficult in consequence of the place where the disease occurs; when the part affected by the disease is one; when it is new; when the disease is free from violent symptoms; when the derangement that has caused the disease is concerned with only one (of the three, *viz.*, wind, bile, and phlegm); when the body is such that it is capable of bearing all kinds of medicines; and lastly, when all the four requisites are present; diseases are said to be easily curable.* 5–7

The characteristics of diseases that are curable with difficulty are as follows: when the causes, premonitory indications, and present symptoms, are of force neither slight nor very grave; when any of these, *viz.*, the season of the disease, its nature, and the character of those ingredients of the body which are known by the name of *Dushya*, is sympathetic with the derangement that

* 'When the causes are slight,'—such as a little exposure to cold or rain bringing on a fever. 'When the premonitory indications are slight,'—such as the absence of headache or sleeplessness before an attack of fever. 'When the symptoms are slight,'—such as absence of thirst and great heat in a fever. 'When the derangement has no sympathy with the inducing causes &c.,'—such as derangements of the blood not brought about by disorders of bile. 'When the inducing derangement is not capable of being aggravated by the constitution of the patient,'—such as attacks of cold in any but phlegmatic constitutions. 'Inducing derangement not sympathetic with the season in which the disease appears'; season, here, refers to the time of the year as also to the age of the patient. 'When treatment does not become difficult in consequence of the place of the disease,'—place refers to both the division of the country and the particular part of the body. Treatment becomes difficult in a part of the country where there are no physicians. In all internal complaints again treatment becomes difficult. Then again in diseases of the wind, a dry desert is unfavorable, or in those of phlegm marshy tracts are so. 'When the part affected by the disease is one,'—the parts subject to disease are treated of in the next Lesson. All afflicting or violent symptoms are called 'upadravah,' such as great restlessness and burning thirst in fever.—*T.*

induces the disease ; when the disease appertains to an elderly woman, an old man, and an infant ; when the disease is not characterised by excessively violent symptoms ; when the disease is such that it should be treated with the aid of operations by (surgical) instruments, by caustic alkali, and by fire ; when the disease is chronic ; when the disease, affecting some vital limb or some joint of the body, affects only one part ; when the four principal requisites of treatment are wanting in some particular and the disease affects two parts ; when the disease is not very old ; and lastly when the disease has been induced by a double derangement ; such diseases should be known as curable with difficulty. Even diseases that are incurable in consequence of the exhaustion of one's allotted period of life may be kept in a suppressed state by means of regulated diet and (proper) nursing.*[8-11]

When the disease is deeply ingrained (into the marrow and such other constituents of the body), when it affects many of the constituent parts, when it is attached to the vital limbs and joints of the body, when it manifests itself continuously, when it is chronic and very old, when it is born of the derangement of two of the three ingredients (of wind, bile, and phlegm) or of all the three, when it is beyond the operation of treatment, when it affects all the organs, when the patient is thoroughly cheerless and despairing, when the disease is characterised by a stupefaction of the mind, when the disease weakens the strength of all the organs (of knowledge and action), when the disease has reached the highest limit of aggravation and the patient has become entirely strengthless, and lastly when the disease exhibits indications of the patient's dissolution, it should be regarded as one that should not be taken up for treatment.[12-14]

Having first properly examined the developed symptoms of diseases, an intelligent physician should then commence his treatment of diseases that are curable.[15] That physician who is conversant with the distinctions between diseases that are curable and those that are incurable, and who is possessed of both knowledge

* By 'dushya' is meant the humours, blood, flesh, fat, bones, marrow, and vital seed. In Verse 9 some texts read 'Garbhini' (pregnant) for 'Gurvini' (elderly).—*T.*

and resourcefulness, never suffers himself to be beguiled by errors of the understanding like men of Maitreya's stamp.[16]

(Here are some verses containing a summary).

In this Lesson called the Comprehensive Aggregate of four, have been indicated the characteristics of treatment, the importance attaching to the adoption of treatment, the dispute between Maitreya and the son of Atri on the utility of treatment and the conclusion arrived at in that dispute, the four kinds of disease (in respect of their curability) and the characteristics of each kind. Dependant upon these topics is a physician's mastery of the Science of Life.[17-18]

LESSON XI.

And now we shall expound the Lesson on the Three Aspirations. Thus said the son of Atri.

In this world every one, who has his eyes directed to what is beneficial for him both here and hereafter, should cherish three aspirations with unimpaired mind, understanding, strength, and energy.*[1]

Those aspirations are as follow: *viz.*, the aspiration for preserving Life; that for earning Wealth; and, lastly, that for attaining to felicity in the next world. Of these three aspirations, two are connected with this world and one with the next. Of the two touching this world, the aspiration after the preservation of Life is the foremost. What is the reason? In relinquishment of Life is the relinquishment of everything. The preservation of Life is the preservation of the health of the hale and the heedfulness of the ailing in (the matter of the) the cure of their ailments. Both these topics have been treated of in this work and more will be said on them. Hence, carefully observing what has been said, one succeeds, by preserving one's Life, in attaining to Longevity.

The first of these (three) aspirations has thus been treated of.[2]

The second of these aspirations, *viz.*, the aspiration after wealth, is now being treated. Next to the life-breaths one should

* 'Paurusham' is physical strength; while 'Parākramam' is mental energy.—*T.*

seek the acquisition of Wealth. There is nothing more miserable than this misery, *viz.*, length of life possessed by a person destitute of Wealth. Hence, one should strive for acquiring Wealth. We shall now explain the means of acquiring Wealth.

Those means are as follow: agriculture, rearing of cattle, trade, service of the king, &c. Whatever other acts are not disapproved of by those that are good, and which are known to lead to the acquisition of means of life and wealth, should be adopted. By doing these acts one succeeds in living for many years, honored by all.*

The second of these (three) aspirations is thus explained.[3]

One should cherish the third aspiration which concerns itself with (a felicitous state of existence in) the next world. Doubts are entertained with regard to the next world. Do you ask of what kind are they? (The doubt is), departing hence, shall we exist or shall we cease to exist? Whence, however, is this doubt? That is being explained. Some there are that pin their faith on all that is within the direct cognisance of the Senses. Hence, in consequence of the next world's being beyond the direct cognisance of the Senses, they betake themselves to scepticism.† Others there are that have faith in the scriptures and believe in man's existence after death. Another reason of this difference of opinion among men is the contradictory character of the scriptures in which men believe. One class of men hold that the mother and the father are causes of birth.‡ A second class regard that Nature

* The other acts are acceptance of gifts, teaching, &c. By 'pushtih' is meant wealth and other possessions. 'Anavamatah' and not 'anuvasatah' is the true reading. Our educated countrymen should note in what light service was taken as a means of subsistence. It comes last in the list. With us, however, it has now become the first.—*T.*

† *I. e.*, they deny the existence of a future state of life, of what are called the fruits of acts, and of the Soul itself.—*T.*

‡ These believe that the mother and father are capable, by their intercourse, of creating a third person like either of them, possessed not only of a body and the usual organs, but also of a Soul. Hence, according to these, the creature that is born did not exist before and will not exist after dissolution.—*T.*

is the cause.* A third class maintain that everything in this universe is due to the agency of one grand and supreme Soul.† A fourth class think that the creation is due to the action of Chance or Caprice.‡ Hence arises the doubt as to whether, verily, there is a state of existence after death or no such state of existence. Respecting this topic, however, he that is endued with intelligence should cast off unbelief and that conduct which is likely to spring from unbelief.§ The reason for casting off unbelief is this: the portion of things that are addressed to the direct cognisance of the Senses is small; while the portion that is beyond their direct cognisance but in whose existence faith is placed in consequence of the declarations of the scriptures, of immediate inference, and of reasoning, is great. The very Senses by whose aid we become cognisant of objects within their direct sphere are themselves beyond direct

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* The advocates of the doctrine of Nature being the cause of birth maintain that everything is born because of certain principles in indestructible matter. Matter combines and creates forms. The life that comes to the combination is like the incoming of the property of stimulation in certain objects that are mixed together and allowed to lie for sometime in water. Seeds, again, produce large trees. Hence, when creatures (with both body and soul) are born of the combination of matter, they cease to exist when that combination crumbles away in death. There is no further state of existence.—*T.*

† Hence, according to the followers of this doctrine, there is no second Soul that will be alive after death. It is only one grand and supreme Soul whence Chetanā is infused into all living forms. The orthodox doctrine is that the Soul is increate. When it exists in a state of purity, it is called Chit. Invested with ignorance, it begins to attract matter and ultimately assumes a form or material abode. Divested of its material abode it continues to live. Through the influence of acts and desire it becomes again clothed in a material case. This rebirth goes on for ever and ever, in fact, till the Soul can effect its emancipation by either Yoga or Knowledge.—*T.*

‡ According to these, everything is due to Chance. There is nothing like a chain of causes and effects. Chaos reigns supreme. There is no law, no regularity. Thousands of stones thrown upward have been seen to fall down. But there is no certainty that the next stone thrown upward will fall down. Hence, nothing can be affirmed of what the state of man will be after the dissolution of his body. If there is any ingrained conviction in the Soul of its own immortality, that is due to chance and there is no certainty of the conviction agreeing with the actual fact of immortality.—*T.*

§ *I. e.*, Abstention from sacrifices and gifts and generally from that course of conduct which is called righteousness.—*T.*

cognisance.* As regards the forms, again, of all existing objects, it is known that if these be very close to the Senses, or very distant from them, or covered by other objects, or if the Senses be weak or deranged, or if the mind be otherwise engaged, or if any of those objects be mingled together with others of their class, or if any of them be overwhelmed by something of superior energy, or if any of them be very minute, they cease to be directly cognisable even though they are before the Senses. Hence, if it be affirmed that only those objects exist that are addressed to the direct cognisance of the Senses and those that are not so addressed do not exist, it would be a statement unsupported by reason. The scriptures, again, do not afford reasons for the denial of a next state of existence, since a cessation of existence is opposed to reason.†[5]

If it is the mother's or the father's Soul that passeth into the offspring, then the Soul would pass in two ways, that is to say, either it would pass wholly or in measure.[6] If it passes wholly, then the death of either the mother or the father or of both would occur instantaneously.‡ (If it be said that instead of passing

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* No one sees the sclerotica or the retina of the eye by which he sees other objects. No one has direct cognisance of the auricular drum against which the waves of air beat for producing the sensation of hearing ; &c. The Senses, then, in consequence of which 'Pratyaksha' is admitted to exist, are themselves *not* 'Pratyaksha.'—*T*.

† The Commentator gives the following examples for illustrating what is said here. Of objects very close to the senses but which are not yet perceived, collyrium applied to the eyes is one ; of objects very distant, birds soaring aloft are an example ; of covered objects, pots and utensils sunk in water may be cited. When one suffers from jaundice, one sees all things yellow, *i. e.*, fails to perceive the real hue of objects spread out before one's eyes. When the mind is otherwise engaged ; such, for instance, as the lover's inability to hear what others say when he is gazing at the face of his lady-love. Then, again, when a particular fruit is mixed up with others of its class, though the entire heap is before the eyes yet the particular one cannot be differentiated. So also when a meteor shoots down at midday, the sun's light overpowers its brilliancy and makes it invisible. Of minute things before the eyes but unperceived are worms and written characters placed at a little distance.—*T*.

‡ The argument contained in these two verses is this: if it is the mother's, or the father's, or the mother's *and* the father's Soul that passes into the offspring, (that is, if the Soul that is seen in the offspring is the mother's or the father's or of both), then either the whole of the mother's Soul or the father's, or of both, would so pass, or only a portion of the same would so pass. If the whole of the mother's or the whole of the father's Soul passes into the offspring, then immediately after birth

wholly, the Soul passes in measure, it should then be answered that) the Soul is subtile and it can have no portion, (not being divisible like a gross object).[7] (If it be said that it is the Understanding and the Mind of the parents that pass into the offspring, it may be answered that) the nature of both the Understanding and the Mind has been settled. They are even as the Soul (*i. e.*, subtile and indivisible). Those who hold this opinion (*viz.*, that the Soul of the offspring is derived from the parents) would fail to account for the origin of the four orders of being, (that is to say, the viviparous, the oviparous, vegetable, and the filth-born. The two first orders may derive their souls from parents. But the other two cannot, for parents they have none like the two first).[8] It should be known that whatever attributes appertain to the nature of the six ingredients (*viz.*, earth, water, light, wind, space, and soul), appertain also to their combinations and divisions. The action of those six ingredients is the cause (of living creatures).*[9] The Soul, as an element in the constitution of creatures, is without a beginning. That, therefore, which has no beginning, cannot be conceived to have been created by any other being. If, however, that other be the Soul which is to be regarded as the cause (of the birth of

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of the offspring, either the mother or the father or both would die, becoming Soul-less. The word 'nirantaram' in the second line of 7 is grammatically connected with the first line.—*T*

* What is said here is this: the natural attributes or properties of substances must be present in their combinations as also in their divisions. Chetanā is wanting in any of the five primal essences. Hence, it cannot come or inhere into any of their combinations. Man, therefore, with soul, cannot be the result of the five primal essences. The six ingredients, however, *viz.*, the five primal essences and the Soul, may, by their combination, form living creatures. The qualities of those six must be present in all their combinations and in all their divisions or portions. Indeed, as the attributes of those six are observed in living creatures, it is plain that living creatures are formed of those six. The density of earth, the fluidity of water, the heat of fire or light, the transverse motion of wind, the absence of resistance that attaches to space, and perception, memory, &c., of the Soul, are all found in the bodies of living creatures. Hence, in ascertaining the origin of living creatures, that origin must be ascribed to the action of the six ingredients already named. The soul is as increate as any of the five primal essences. Its creation by the mother and the father cannot be conceived. It existed before in some other form or abode. With respect to new bodies, all that takes place is that the Soul combines with the existing five elements and makes for itself continually new abodes.—*T*.

creatures), then may the doctrine be accepted of birth being due to another.*[10]

(Next, as regards the advocates of the theory of Chance:) to the unbeliever, with mind affected by the theory of everything being the result of Chance, there is no perception, no object perceived, no acting agent, no cause, no deities, no *Rishis*, no *Siddhas*, no acts, no fruits of acts, and no Soul. The adoption of such unbelief is a sin more heinous than the most heinous of sins.[11–12] The man of intelligence, therefore, casting off such an understanding that is set on a wrong path, should look upon all things with the light afforded by the understandings of those that are good and wise.[13]

All things are of two kinds, *viz.*, *Sat* and *Asat*. Their perception (or knowledge) is of four kinds, *viz.*, Testimony or affirmation of trustworthy teachers, Direct cognisance, Immediate Inference, and Argumentative Inference or Reasoning.†[14]

Trustworthy teachers are they who have been freed from the attributes of *Rajas* and *Tamas* through the power of penances and knowledge, who are possessed of clear perceptions in respect of the the Present, the Past, and the Future, and whose cognisance is always unobstructed.[15] These, indeed, are Aptās (trustworthy teachers). With disclipined faculties, they are possessed of wisdom.

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* Verse 10 is thus explained by the Commentator: the theory, referred to in para. 5 of this Lesson *ante*, of 'Paranirmānam' is here refuted. Those who maintain that theory mean either that the body without the Soul is due to the agency of 'Para' (another); or, that the Soul is due to such agency. The speaker takes up the last first, and says that the Soul being without a beginning, its origin cannot be ascribed to the agency of 'Para.' He then takes up the question of the body without the Soul, and says that if the origin of the body be ascribed to the agency of another, and if that another be the Soul (endued with virtue and vice) then the theory would be acceptable, consistent as it is with the orthodox belief.—*T*.

† Things existent are included in the name *Sat*. All non-existent things are called *Asat*. Existent and Non-existent things are otherwise called *Bhāva* and *Abhāva*. 'Aptopodeça' is sometimes rendered as 'Right affirmation' or 'Revelation'; 'Pratyakshya' is sometimes rendered as 'Perception.' All these words, however, have been fully explained in the following Verses, so that their nature cannot be misunderstood by whatever words one may render them.—*T*.

Their words are unquestionable. They say only what is true. They never speak what is untrue, since they are freed from *Rajas*.*[16]

That cognisance which flows from, and displays itself vividly at the instant in consequence of the soul, the senses, the mind, and the objects of the senses being all united together, is said to be Direct cognisance.†[17]

As to Inference: having first acquired direct cognisance, Inference is made of three kinds and having reference to three stages of time, *viz.*, Present, Past and Future. The existence of concealed fire from smoke: the fact of sexual congress having taken place from conception;[18] thus do men endued with intelligence infer what is past: beholding, again, that fruit is produced from seeds, men of intelligence infer future fruits of a similar nature from (similar) seeds.‡[19]

From the union of water, cultivated soil, seed, and favorable season, the harvest is produced. After the same manner is the birth of embryos from the union of the five primal essences and the Soul. Likewise is the generation of fire ascertainable from the union of the stick to be rubbed against, the stick with which one is to rub, and the person that is to rub. The knowledge of these is due to argumentative Inference or Reasoning.§[20]

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* There are three attributes, called *Sattwa*, *Rajas*, and *Tamas*, *i. e.*, Goodness, Passion, and Darkness. All acts are characterised by these qualities, separately or in combination. The *Rishis* are all *Aptas*.—*T.*

† The cognisance must refer to the instant, *i.e.*, the actual time of such union, for having seen an object and acquired its direct perception when the eye is withdrawn, the very next moment the cognisance of the object would be the result of memory and be thus removed from the sphere of direct cognisance.—*T.*

‡ 'Sadriçam' qualifies 'phalm' in the first line. Immediate inference or 'Anumāna' is of three kinds and has reference to three periods of time. The three kinds of Immediate Inference are Antecedent, Subsequent, and Analogous. Inference may also refer to the present, the past or the future. The existence of fire is inferred from smoke. The fact of sexual congress having taken place is inferred from conception. The production of fruits from seeds is inferred from having noticed similar seeds to produce similar fruits before.—*T.*

§ 'Yukti,' which I render 'argumentative Inference or Reasoning,' includes inferences from Analogy.—*T.*

After the same manner, if the four aggregate of appliances be united with the aid of argumentative Inference, it succeeds in curing disease.[21]

That Understanding which beholds conditions resulting from union of many causes acting together should be known as mediate Inference. It is concerned with the three kinds of time (*viz.,* Past, Present, and Future), and by its aid is the aggregate of three (*viz.,* Righteousness, Wealth, and Pleasure) won.[22]

This is called Observation (or Scrutiny). Nothing else can be called so. It is with the aid of this that all things are ascertained. Aided by this faculty are Existent and non-Existent objects ascertained. The fact of rebirth also is affirmed by the aid of this faculty.[23]

Now as to Testimony that is trustworthy : whatever occurs in the Veda, whatever else is not contrary to the import of the Veda and has been affirmed by the observant, whatever has been approved by those called Righteous, and all the declarations of the Scriptures flowing for the benefit of the world, constitute testimony that is trustworthy. It is such trustworthy testimony that inculcates Gift, and Penances, and Sacrifice (in honour of the deities), and Truth, and abstention from all injury, and the mode of life known as Brahmacharyya, all of which are causes of the prosperity of men and (the attainment of) their highest good, *viz.,* Fmancipation.)*

The faultless ones have inculcated in the scriptures that Emancipation can never be theirs whose minds are still stained by the faults of Passion and Darkness.†[24]

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* 'Abhyudayah' or Prosperity refers, as the Commentator explains, to only the attainment of heaven. 'Nihcreyas' refers to that which constitutes the highest good, *viz.,* Emancipation.—*T.*

† 'Anativrittasatwadoshānām' are men the faults of whose Satwa or mind (born, that is, of Rajas and Tamas) have not passed away. 'Adoshaih' means 'by those that are faultless,' *i. e.,* the great Rishis. 'Apunarbhavah' is Emancipation. 'Dharmadwāreshu' means 'in the Scriptures,' for the Scriptures are the doors of righteousness. The object of this sentence is to show that if Emancipation is to be attained, all that has been said in trustworthy Testimony should be followed.—*T.*

The Great Rishis of remote and remoter times, who were devoted to the scriptures, freed from fear and attachment and aversion and cupidity and heedlessness and pride, zealous in the pursuit of *Brahma*, fully trustworthy, ever engaged in the performance of all the obligatory acts (such as Sacrifice, Penances, Gifts, &c.), and the perceptions of whose understandings characterised by the attribute of Goodness were never clouded, and who were blessed with spiritual sight, beheld Rebirth as an object of direct perception and laid it down as a reality. Rebirth, therefore, should be admitted as a fact.[25]

Rebirth may also be accepted as a fact within our direct ken. It is seen that the offspring of parents do not become exactly similar to the parents (in features, &c). As regards those again that have an equality in respect of origin, differences are observable in complexion, voice, features, mind, understanding, and fortune. Some persons are born in superior families and some in inferior. Some become slaves and some become endued with affluence. The lives of some pass in happiness. The lives of others pass in misery. Difference is observable in respect of the periods of life of human beings. Then again persons are seen to obtain things for obtaining which they have to do nothing. Without being taught, children are seen to develop evidences of inclination to suck the breasts of their mothers, to smile, to take fright, &c. When several persons act in the same way, the fruits earned are seen to differ. In some intelligence may be observed, with respect to acts. In others, intelligence in the matter of doing acts, is not to be seen. Some are seen to remember the incidents of their past lives so that they know that coming from a particular family they have taken birth in another family. Objects presenting the same appearance become agreeable to some and disagreeable to others. Hence it is inferred that the acts done by one in one's former life, which are incapable of being got rid of and indestructible (except by the enjoyment and endurance of their fruits), follow one's body with the senses in one's next life, and all that happens to one is this life is the consequence of one's past acts; and further, that departing from this life one has to take birth

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PART V.

CHARAKA-SAMHITA

TRANSLATED INTO ENGLISH.

PUBLISHED BY

AVINASH CHANDRA KAVIRATNA,

EDITOR OF CAHARAKA SAMHITA AND OF SUSRUTA SAMHITA (in original) WITH COMMENTARIES; BENGALI AND HINDI TRANSLATOR OF CHARAKA SAMHITA AND OF SUSRUTA SAMHITA; EDITOR OF CHIKITSA-SAMMILANI (Medical Journal in Bengali); PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &c., &c., &c.

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169 Mt. Prospect, Ave Newark, N. J.,
August 5th, 1892.

DEAR SIR,

After my long silence it may seem to you that I am not interested in the great work that you have undertaken in translating *Charaka Samhita*; but, indeed, I am! Had I acted upon my first impulse and sent you a simple acknowledgment, I should have saved my reputation for politeness.

Probably you will understand me when I say that it was because I wished to do more that I did less. I thought I would delay writing for a week so that I might read the number carefully and express an opinion.

* * * * *

From what little I have been able to study the work, I cannot share your hope that it will be studied as a source of information concerning medical science and practice, or that it will modify the latter in any important way. Its conclusions do not seem to me to be so much like scientific deductions as like the results of empericism. This idea is, I am sure, likely to be modified by what I shall see in later numbers, but at present I can take no other view. This does not at all detract from the importance of the work.

As an historical contribution, its importance can scarcely be overestimated.—

* * * * * *

Faithfully, Yours
(Sd.) H. H. RUSBY,

(*Editor, Department of Botany and Materia Medica.*)

C

(*The Darjeeling News, August, 6th, 1892.*)

" We have received a copy of the third fasciculus of the English translation of *Charaka-Samhita* by Pandit Avanash Chandra Kaviratna, the Editor of a Medical Journal in Bengali. The work seems to be in the nature of a repertory of hygeine as understood by the ancient sages, and shows clearly that many important truths were as well known then as now. The lessons on the inadvisability of suppressing the urgings of nature, the necessity of physical exercise, and the action of the passions and feelings on health, cannot fail to be very interesting and instructive. Great credit is due to the Pandit for his able and careful translation. We take this opportunity of correcting a misimpression which appears to have gone abroad that *Charaka* is entierly a medical work and bristles with technicalities. So far from this, it is full of interesting matter which is sure to be profitable to every one who reads it ; and it ought to find its way into every house where health is regarded as a matter of supreme importance."

(*The Indian Mirror, Tuesday, November 1, 1892.*

"In acknowledging Pundit Abinash Chunder Kaviratna's English translation of 'Charaka Samhita,' Lord Ripon has assured the Pundit of his interest in ancient Hindu medical literature, and hopes, from the fascicules already out, that the work, when complete will, form a valuable accession to every library. The history of medicine and its gradual development is not yet complete. An English translation of 'Charaka,' one of the oldest

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treatises on the subject of medicine and medical philosophy as understood by the Hindus, is sure to supply European scholars with a rich store of materials for compiling that history. It is pleasant to note that Lord Ripon's interest in Indian publications remains unabated. Difficult and costly as the enterprise is in which Pundit A. C. Kaviratna is engaged, the assurance of such sympathy on the part of eminent personages is sure to encourage him in its earnest prosecution."

Corfu, Greece.

MY DEAR SIR,

I beg to send you the following reamarks published in one of the famous journals of Greece, *viz*, "*Voice*," regarding your English translation of Charaka.

Yours sincerely,
ANDREW N. KAPHALLINOS.

"We gladly announce to our readers the highly commendable contribution to the study of the history of medicine, which is afforded by the learned Avinash Chunder Kaviratna, a native of Calcutta, a Brahmin by birth, and a physician by profession, by his translation into English of the important medical work of the Indians, *viz.*, Charaka, who is justly styled the Galen of India. The learned Avinash, director of an important medical journal, who has already edited in the original, the two most extensive medical works of the Indian sages, *viz.*, Charaka and Susruta, is engaged in a Herculian undertaking, which we have great hopes he will luckily accomplish, *viz.*, his version of the

said two works. The author deserves the thanks of all scholars for his wish to make these two ancient works attainable to such European scientific persons as are ignorant of the Sanskrit language. The study of the two most remarkable medical authors of India, who, having flourished during the sixth century, B. C., are considered as founders of the medical system of the Indians, will now be made possible. The publication of the said versions, edited in pamphlets, three of which have hitherto been out, was commendably announced by the European press, and especially by the English. The wise Max-Muller, in writing to the translator, promises every assistance, adding that the work is worthy for study and meditation, both by the Hindoos in general, and paricularly by the physicians. It is well known that the Indians being exceedingly studious have been occupied since many centuries, with great success, in medicine, and more recent researches have proved that both the Greeks and the Arabs have received much knowledge from the same. The publication by revealing to the European doctors the state of medical science in ancient India, will abundantly supply our pharmacology with many new drugs and medical plants, which, on being well-examined by the the European experts, will probably find out healing properties very beneficial to all mankind."

Reproduced in the *Hastia* of 28th October, 1892, a very important journal of Athens.

(Sd.) DR. ANDREW N. KAPHALLINOS.

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Columbia College,
New York City, U.S.A

Honoured Sir and Doctor,—I wish to congratulate you upon the zeal and untiring energy which you show in giving us a broader knowledge of this monument of ancient medicine. Such work, performed with such spirit, is truly laudable. I am, indeed, glad to encourage you in your noble task, and I am happy to find that you have as much valued my words. They were given with sincerity.

It is, indeed, pleasing to see the fascicules of your work appearing. I have perused them with interest. One may easily imagine how severe a task such a work as this is to undertake. I can easily see the difficulties that at each step beset the path ; the extreme trouble that one has to take to identify certain of the botanical names, securing the plants, &c., and then presenting the love of the past, so as to be intelligible and intresting to occidentals as well ; it is, indeed, an arduous labour. I congratulate you upon the worthy perseverance that enables you to overcome these obstacles.

I was quite interested in the use of smoking (at p. 54 *seq.*) certain preparations for medicinal purposes. There are, of course, parallels today, and the student of antiquarian manners and customs in England need only to go back to the Elizabethan period to find the practice of smoking for medicinal purposes as a remedy against certain diseases.

I need only repeat my encouragement and good wishes, and with appreciating thanks, I remain, dear Sir,

Yours faithfully,
(Sd.) A. V. William Jackson.

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Utterpara, the 13th January, 1893.

DEAR SIR,

Your English translation of the Charaka-Samhita, so far as it has gone, has placed the treasures of a great work before a large class of readers. Notwithstanding the inevitable difficulty of identifying a large number of plants, mentioned in the Sanskrit text, the translation must be accepted as possibly the best that could be expected, under the circumstances. People are beginning to find that a knowledge of the laws of health should form a prime element in every system of education. They could look for no better guide than Charaka-Samhita. It is a work, which should be in the hands of every Hindu, old or young.

Yours very truly,

(Sd.) PEARY MOHUN MUKERJI.

(*The Indian Mirror, Friday, November 25th*, 1892.)

"We have received the fourth fasciculus of the English translation of 'Charaka,' published by Abinash Chunder Kaviratna. The matter certainly increases in interest. The impression very generally prevails that 'Charaka' is a mere repertory of drugs and of symptoms of diseases. Nothing can be more erroneous. 'Charaka' affords very delightful reading to even laymen. How to live so as to live happily, in so far as it was understood by the Rishis of ancient India, is mainly the subject of 'Charaka.' The lessons, both brief and comprehensive, on the qualifications of the four chief requisites of treatment, would amply repay perusal. The arguments, again, touching the immortality of the soul, lose nothing by

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reason of their great antiquity. Some of the opinions, accompanying this fasciculus are of great weight. Mr. P. Burtholom, M. D., of Philadelphia, says,—'I have been exceedingly struck with the profound meaning of many passages which, indeed, go beyond anything that I have ever met before in medical literature, and find their parallel only in Lord Bacon's reflections.' Mr. Burtholom's admiration is shared by many other distinguished *savants* of both Europe and America. This should settle the reception, which our educated countrymen should give to the work. We believe that the book deserves to be kept in every house. Pundit Kaviratna deserves the thanks of the civilised world for his untiring exertions in making the contents of 'Charaka' accessible to all."

Dippelshop, bei fraisa, Darmstadt, Germany,
9th August, 1892.

My dear Sir,—I am greatly interested by the contents of Part III, and sincerely hope that in spite of the materialistic period of the *Kali-yuga* we are passing through here, in which men only take up things which show a return,—that in spite of this,—Charaka will be appreciated. * * * *.

Yours faithfully,
F. GEBHARD.

(*The Statesman, Wednesday, January 11th*, 1893.)

"CHARAKA SAMHITA.—Pundit Avinash Chandra Kaviratna's English translation of 'Charaka-Samhita' a Sanskrit work on medicine, has attracted attention so far afield as Greece. In a commendatory letter address-

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ed to the Pundit, Dr. Andrew N. Kephallinos points out to him that the *Phone*, a Greek journal published at Corfu, has noticed the translation with warm approval, and declares that the Pundit deserves the thanks of all scholars for making ancient Sanskrit works accessible to European scholars. This article was reproduced by another Greek journal, published at Athens."

16, *Pinzenstrasse*, *Königsberg*, *Germany*,

January 10th, *1892*.

Dear Sir,

I am much obliged to you for kindly sending me a copy of the first fasciculus of your English translation of "Charaka-Samhita," which is, perhaps, at least from an historical point of view, the most important work on the medical literature of your country. I congratulate you sincerely on this undertaking by which the great merit you have already acquired in this line of Indian literature is highly augmented.

I shall do what I privately can to call the attention of scholars and medical men to your translation.

Yours sincerely,

(Sd.) R. GARBE.

(*The Statesman*, *Tuesday*, *March 21st*, *1823*.)

"MEDICINE AND HYGIENE AMONGST HINDOOS.—Amongst the numerous publications of ephemeral interest issued from the native press, it is refreshing to find a translation of a Sanskrit work of enduring merit. 'Charaka-Samhita' is believed to be the most ancient treatise on medicine ever written in India. Unfortunately,

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however, it is in parts written in a style so involved that even Orientalists of acknowedged ability have found it impossible to undertake a translation of the whole of it. It is no disparagement to Dr. Mahendra Lal Sircar's scholarship to recall the fact that he translated a part of 'Charaka' into English in his medical journal, but was obliged to bring his self-imposed trak to a premature conclusion. Subsequently, Kabiraj Abinsh Kabiratna engaged in a translation of the work into English and Bengalee, and such portions as have been already put into type, and circulated among Sanskritists in Europe and America have been reviewed in terms of the highest praise. * * * * ”

Philadelphia, U. S. A.

Dear Sir,

Permit me to thank you heartily for the fourth fascicules of your translation. How much, my dear Sir, you are to be praised for the steady progress of so admirable a work! To those who feel the utter loneliness of the position of a true student of letters in the present age, *your countryman's wise and noble writing comes like something refreshing and consoling*. In my own country, this work has had a success I dared not hope for it,—a success, I think, *due to the profound naturalness of the style and teaching*. *And scientific men ought to be chiefly benefited by a perusal of it, being, as they are, almost wholly dedicated to the culture of the 'relative spirit' of mordern times*, and unused to the greater seriousness and simplicity of the ancient work. Is it not a matter of rejoicing that men do homage to the gravity

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I am, Sir, with many thanks very truly yours,
(Sd.) PAUL BARTHOLOM, M D.

New York.

Dear Sir,

Accept my sincerest thanks for the three fascicules of the "Charaka-Samhita," received. Nothing could be more interesting than the clear glimpses they give into the science of that remote, yet fascinating, world of ancient India, and I think that this newest of communities will not be slow to sympathise with labours in bringing within reach the thought and of one of the oldest of lores. It will give me much pleasure to receive the work as it appears, and to send you some notice of it in the Press.

Yours very faithfully,
(Sd.) TITUS MUNSON COAN,

Saint Louis, Missouri, U. S. A.

Dear Sir, * * * * *

* * It is with pleasure that I received the third part, which you sent me, of the translation into English of the medical work Charaka-Samhita; and I have perused it with gratification. If you see fit to send me the balance of the work as you propose, I shall take pleasure in doing all I can to lay the subject before those who, I think, will appreciate it. I am always glad to bring before the public our ancient literature, for I feel that I have been in this same business in past incarnations,

again in a new form. From fruits seeds may be inferred, and from

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for you know, whilst we may have been born, some of us, this time in the United States of America, we have passed through other incarnations, in countries from whence we have been last previously sent on our present mission. With many thanks for your good and kind letter,

I remain, very respectfully, and yours faithfully,

(Sd.) WILLIAM THROCKMORTON,

W. D. Brown, Esq, a correspondent of the *Daily Tribune* of Salt Lake City, United States, America, says :—"It is a highly philosophical work ; its deliverances pra... ...y subjects, unsurpassed for brevity and weight, are ...ely suggestive. Locked in a difficult tongue, these ...nts for ages have lain unutilized. A careful study of the work may be of the utmost importance to science and the sacred cause of alleviating human misery. It is a book of knowedge concerning the sages of an ancient and marvellous civilization; one would naturally conclude, by reading the various medical compounds it contains, that we had at last discovered the long-looked-for elixir of life."

(The Chicago Apothecary, Vol. II No. 2.)

* * * *

"Physicians and Pharmacists will find the work intensely interesting and to most of its readers the contents *will prove a revelation*, for instead of being a collection of mystic exorcism, the work abounds in highly philosophical aphorisms and its *Materia Medica* puts to shmae some of the simples and compunds extolled by European Medical writers of comparatively modern times.

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"The hygienic and dietic rules of 'Charaka-Samhita' are remarkably terse and generally as good as those now formulated."

(*The Mail and Express, New York,*
Saturday Evening, February 4th, 1893.)

A learned Pandit of Calcutta, Avinash Chandra Kaviratna, has opened up a curious byway of literature in his translation of the ancient Sanskrit medical treatises. Himself a physician and practising according to the old system or the Hindoos, his work appeals from the special point of view to physicians and to the public in general as affording an insight into that most fascinating domain, an intellectual culture almost wholly different from our own.

6, LOUDON STREET,
Calcutta.

MY DEAR SIR,

* * * * * *

Of course, from a literary stand-point, your translation is welcome anyhow and should, as such, be encouraged. But unfortunately, the Europeans who appreciate ancient classical literature are comparatively few in number and your countrymen, who ought...well, you know they ought to do, and how much of it they leave undone.

Wishing you all success in your undertaking, which, whether you or somebody else carries it out, will have to be carried out in the course of time by somebody,

I remain, yours truly,
(Sd.) L. SALZER, M. D.

again in a new form. From fruits seeds may be inferred, and from seeds fruits may be inferred.*[26]

There is again this argumentative inference (in respect of this matter): one's birth in the womb is due to a combination of the six constituents (*viz.*, the five primal essences of earth, water, light, wind, and space, and the soul). The Soul only is related with next life. Acts result from the union of agent and means. Only acts that are done bear fruits. Acts not done have no fruits. There can be no sprout where there is no seed. The fruits that one enjoys and endures correspond with the acts that produce them, (so that good fruits are produced by good acts and bad fruits by bad). One kind of seed cannot produce another kind of fruit. This is arrived at by argumentative inference.[27]

Birth being thus established by the four kinds of proof† inculcated above, the following is being laid down in respect of means for the acquisition of Righteousness. They are as follow.

One should set one's mind on serving one's preceptor with reverence; on the study of the Vedas and other Scriptures; on the practice of vows and observances; on marrying a spouse; on procreating children; on supporting one's servants; on doing the duties of hospitality towards guests; on making gifts; on never coveting what belongs to others; on penances; on never doing any injury to others; on all stainless acts of body, speech, and mind; on examination of the body, the senses, the mind, the objects of the senses (with which one comes into contact), of the understanding, and the Soul. Whatever other acts there are of this kind, which lead to heaven, which are approved by the good and righteous, and which aid the acquisition of the means of life, one should endeavour to accomplish. By acting in this way, one earns fame in this world and heaven after departing from this. Thus is the third aspiration which concerns itself with the next world explained.[28]

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* The acts of a former life are, as it were, the seeds. The pleasures and pains of the next life are the fruits that spring from those seeds.—*T.*

† *I. e.*, trustworthy testimony, direct cognisance, immediate inference, and argumentative inference.—*T.*

There are three stays (of the body); three kinds of strength; three kinds of causes of disease; three kinds of disease; three seats of disease; three kinds of physicians; and lastly three kinds of medicines.*[29]

The three stays (of the body regarded as a column) are eating, sleep, and restraint of the senses.† In consequence of the three stays (mentioned above) supporting the body, the latter receives accession of strength and complexion and nourishment. As long as a man lives, he should attend to the causes that support life. Long life becomes his who does not indulge in practices that are injurious to the body. Instructions are being offerred in respect of causes that support and lengthen life.[30]

There are three kinds of strength, *viz.*, that which is due to one's nature, that which is due to a particular season (of life or the year); and that which is due to exertion (such as physical exercise, the use of invigorating food and spices and liquors, &c). Natural strength implies that kind of strength which inheres to the very nature of one's body and mind. By the second kind of strength is meant that strength which depends upon either a particular season of life (such as youth, manhood, &c.), or of the year (as spring, summer, &c). The third kind of strength is that due to the use of particular kinds of food and physical exercise.[31]

There are three causes of disease. They are excess of correlation, absence of correlation, and injudicious correlation in respect of perceptible Objects, of Acts, and of Time. A continuous gaze at objects of great power is an instance of excessive correlation. A total abstention from excercising the eye is absence or want of correlation. Injudicious correlation arises where the eye is directed to objects that are very minute, that are in close adjacence, that are very remote, that provoke anger or terror or amazement or aversion, that are repulsive, and that are exceedingly ugly.[32]

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* The word 'upastambha' is used to express the stays which support a column. This sentence is elaborated and explained in the next.—*T.*

† The practices which constitute 'Brahmacharyya' are detailed in Manu. By 'Brahmacharyya', as used here, is meant a judicious indulgence or use of our faculties and powers.—*T.*

Excess of correlation as regards objects of hearing arises from constantly exposing the ear to the stunning report of thunder or beat of drum or loud cries. To totally abstain from hearing (by shutting up the ears) is absence of correlation. Injudicious correlation arises from hearing harsh sounds, or words expressive of the death or destruction of persons and objects that are liked, or sounds produced by the sudden clash or impact of hard substances, or those expressive of censure and dire reproof, or those expressive of images horror.[33]

Excess of correlation with respect to objects of scent arises when the smell is inhaled of objects whose odors are so powerful as to call forth tears, or of those whose odors lead to a throwing up of the contents of the stomach, or of those whose odors produce stupefaction (such as chloroform). Total abstention from excercising the organ of scent is absence of correlation. Injudicious correlation arises when the smell is inhaled of objects that are putrid, of those that are disagreeable, of those that are unclean, of those that are foul, of those that emit poisonous vapours, and of corpses.[34]

Excess of correlation with respect to taste arises when objects producing any of the six tastes are taken in an excessive degree. Total abstention from tasting is absence of correlation. Injudicious correlation arises from eating food made up of ingredients that do not harmonise (such as honey and ghee, milk and meat, &c.)* This particular direction about food made of ingredients that do not harmonise is given even here in treating of the cause of diseases.[35]

Exccess of correlation in respect of touch arises from exposure to excessive heat and cold, and excessive indulgence in bathing, and rubbing the limbs with oil, and indulgence in sudden changes of temperature. Total abstention from suffering the body to be touched or from enjoying the sense of touch is want or absence of

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* The Commentator explains 'rāçi, &c.' as implying food made up of ingredients that do not agree with one another. It can never imply either excess of food, or total abstention from food, for these would fall under the two previous heads.—*T.*

correlation. Walking or sitting or lying on uneven land, and indulgence in touch in respect of unclean objects and practices constitute injudicious correlation.[36]

As regards the senses, touch is the one sense among all the senses that is conterminous with them all. It has, again, a perpetual connection with the mind. And because the sense of touch covers all the senses, therefore the wind also is said to cover (or be conterminous with) all the senses. Then again the impressions caused by touch, which (as already said) is conterminous with all the senses, are, in consequence of the variety of objects that produce them, of five kinds. Each of those five kinds resolves itself (as shown before) into three kinds of contact of objects with the mind. By contact of objects is meant their contact with the mind.*[37]

Act means the exertion of speech, of mind, and of body. Excessive exertion in respect of any of these is called excess of correlation. A total abstention from exertion in respect of any of them is called absence of correlation. Injudicious correlation in respect of body arises from suppression of all kinds of urging, great exertion in respect of urging, walking over uneven land, or tumbling down thereupon or falling from a great height, or a stretching of the body on such land, or scratching the body, or

* What is said here is this : all the senses resolve themselves into touch. The eye sees because of the contact of the rays of light with the retina. The ear hears because of the contact with its drum of the waves of air. Scent arises from contact of particles or effluvia with the olfactory nerves. As to taste, it arises only upon food being brought into contact with the tongue. Touch, then, is conterminous with all the senses. Its connection, again, with the mind is perpetual or *nitya*, so that when touch ceases, the mind ceases, and when the mind ceases, touch ceases. If, then, touch is conterminous with all the senses, and has perpetual connection with the mind, the question arises, why cannot the mind experience the ideas of *all* the senses at one and the same time? The answer is, the mind is *Anu*, i. e., incapable of overspreading or being conterminous with the whole body at the same time. It runs thither whither touch arises for the time being. Hence, it sees and hears and smells and tastes and touches at successive moments of time. However quickly the ideas may arise, they cannot be simultaneous but must be successive. Hence, though touch is conterminous with *all* the senses, the ideas of the senses must still resolve themselves into five varieties. Each of these, again, are of three kinds, in consequence of the degrees of correlation adverted to in the previous aphorisms.—*T.*

subjection of the body to beating or to violent rubbing, or suppression of the breath, or such acts as are known by the name of *Sankleçana* (which include drinking alcholic stimulants, exposure to the sun, and exposure to water for a long time, &c).[38]

Injudicious correlation in respect of Speech consists in speaking words that are expressive of malice, words that are false, words that are untimely, words that lead to disputes and quarrels, words that are disagreeable, words that are unconnected with facts, words that are productive of pain to others, words that are harsh, &c.[39]*

Injudicious correlation, in respect of Mind includes indulgence in fear and grief and anger and cupidity and errors and arrogance and envy and the study of false scriptures.[40]

Without referring to excess of correlation in respect of these, everything, in brief, that is an injurious or harmful exertion of speech, mind and body, though omitted in the above enumeration, should be taken as falling within injudicious correlation in respect of those three. Correlation, as shown above, is of three kinds. These three kinds of acts or exertions are regarded as faults of the Understanding.[41]†

Heat, cold, and rain, or autumn, summer, and rain, constitute the indications of the year. That is also called Time. When the particular indication of a particular period of Time manifests itself in excess, that is called excess of correlation in respect of Time,

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* The Commentator explains that the consequence of such words is sin, and through sin comes disease, for all sin is abnormal.—*T*.

† What is said here is this. Act has been defined to be exertion of speech, mind, and body. The different kinds of correlation in respect of each are explained. Injudicious correlation, however, is sought to be explained more elaborately. It is stated here that all instances of exertion in respect of speech, mind, and body, that are productive of any kind of injury or harm, must be taken as falling within injudicious correlation. The theory is that sin, which is abnormal, is productive of disease. The Commentator points out that this opinion is not accepted universally, for sin, some sages hold, does not produce its consequences immediately or even in the sinner's own life, however certain the manifestation of those consequences may be in the next world. The aphorism is concluded with the observation that the three kinds of exertion adverted to are regarded as instances of error of the Understanding.—*T*.

(as excess of cold in winter, or excess of heat in summer, or excess of rain in the rainy season). When such indication manifests itself in a measure less than normal, that is called want or absence of correlation (such as want of cold in winter or of heat in summer). When indications, that are the reverse of those which are normal, are manifested, that is called improper correlation (such as heat in winter or cold in summer). Time has another name, viz., *Parināma*.

Thus are the three subjects treated of, *viz.*, the improper contact of objects of sense with the Mind, faults of the Understanding, and Time or Parināma.[42]

These three, (*viz.*, the improper contact of objects of sense with the Mind, faults of the Understanding, and Time,) each subdivided into three kinds, constitute the causes of disease. Connection therewith in normal or judicious proportions is the cause of health. The presence or absence of all objects which occur in the world, acts on the body. Such action, it is seen, takes place only through proper correlation, excess of correlation, and injudicious or improper correlation (including the total absence thereof), and not through any other means. In fact, the presence or absence of objects, for producing action on the body, depends upon contact or correlation with the body.[43]

Diseases are of three kinds, *viz.*, Physical, Accidental, and Mental. Physical diseases are those that arise from some abnormal condition of the body. Accidental are those that arise from the action of spirits, of poison, of wind, of fire, of acts of violence done to the body, such as beating, &c. Mental diseases are those that arise from non-attainment of objects desired or coveted, or from accession of those that are disliked.[44]

Amongst them, an intelligent person, when afflicted by a Mental desease, should, with an well-directed understanding, reflect carefully upon what is beneficial and what is injurious, and himself exert for abstaining from indulgence in every thing opposed to Religion, Wealth, and Pleasure, and for betaking

himself to the practice of everything that is beneficial to those three.*[45]

In this world there can be no happiness or misery except through considerations connected with Religion, Wealth, and Pleasure. Hence, those considerations must be attended to that secure these three. One should, therefore, always strive to wait reverentially upon those that are learned and old in years. One should also duly attend to the considerations connected with one's own country, race, time, physical strength and mental energy. Here occurs a verse.

The treatment for all mental diseases is attention to the considerations of Religion, Wealth, and Pleasure, and the knowledge of how to reverentially wait upon persons that are well-conversant with those three topics, as also the knowledge of how to attend to the considerations connected with one's own self (*viz.*, consideration in respect of one's own country, race, time, physical strength, and mental energy).[46]

The seats of disease are three. They are (1) Çākhā, (2) vital parts and bone-joints, and (3) Koshtha.†

Amongst these, Çākhā includes blood and the like, the humours known by the name of *Dhatu*, and skin. These constitute the External seat of disease.

The Vital parts, again, are the arms, the heart, the brain, and the like. The Bone-joints are the joints of the different bones,

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* In the Hindu Scriptures, man's concern in this world embraces three things, *viz.*, Religion, Wealth, and Pleasure. The first includes all acts of righteousness and due obervance of all rites and ceremonies laid down in the Scriptures. The second includes all kinds of possessions that have an exchangeable value. The last includes all objects that gratify the appetites. To these three, a fourth is sometimes added, *viz.*, Emancipation, that is, a merging in the Supreme Godhead so that there may be no return or re-birth after death. The Hindu regulates his life not in view of this short visible span but in view of unending eternity. His ideal of felicity is the cessation of separate existence by attaining to an identification with immutable Brahma.—*T*

† As the words *çākhā* and *koshtha* are both technical, I do not endeavour to render them into English. Both have been fully explained in the text lower down in this very aphorism.—*T*

and the arteries and veins attached to them. These two (*viz.*, the vital parts and bone-joints) constitute what is called the second seat (in our enumeration) of disease.

Koshtha is otherwise called the great Stream within the body. The great cavity below, the cavity containing undigested food, the cavity where digestion takes place, and other words occurring together in medical treatises and expressive of the same part of the human frame, are also used for Koshtha. Koshtha is the Internal seat of disease.*[47]

Bronchocele, ulcers, tubercles, indolent tumours, warts, tumours, fleshy excrescences, soft corns, leprosy, dark spots on the cheek, and other ailments of this kind, are diseases that appertain to External seats.

Erysepelas, abscesses, tumours (in the stomach and the arms), piles, deep-seated abscesses, and similar other maladies are diseases that appertain to External seats.[49]

Hemiplegia, pains (in different limbs), spasmodic contractions, facial paralysis, pulmonary consumption, phthisis, pains in bones

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* The word 'Mārga' literally means path or way. In medical treatises, as applied to disease, it implies seat or the parts subject to disease. 'Cākhā' literally means branch. As a techinacal word in medical science, it implies, as explained in the text, blood and the like, the humours and the skin. Of course, it includes flesh, marrow, fat, bones, and seminal fluid. The humours are wind, bile, and phlegm. Skin is included within it and implies, in this connection, the liquids or juices that appertain to it. The Commentator observes that çākhā is used to indicate these constituent elements of the body because of their analogy to the similar constituents of vegetables. The analogy, however, is not obvious. 'Asthi-sandhi' is, literally, bone-joints. As a technical word in medicine, it implies the parts mentioned in the text. 'Snāyu' is, as some suppose, the sinews. The Commentator explains that it means the minuter arteries and veins running through every part of the body. 'Kandara' implies the grosser arteries and veins. In fact, these two words imply all the channels or ducts through which blood and the other liquid substances flow. 'Mahā-çrota' I have rendered 'the great Stream.' Mahānimnam' is the great cavity below, evidently the stomach. The stomach consists of various parts or subdivisions. These are the 'Amāçaya' or that part where undigested food finds its place; the 'Agnyāçya' or that part where the digestive fire (gastric juice) exists; the 'Pakkāçaya' or that part where the digested food remains; the bladder which contains urine; the chief duct (aorta) leading to the heart; and the lungs. Koshtha besides these, includes the juices flowing from the liver and the spleen.—*T*

and bone-joints, prolapsus ani, and other diseases of the head, of the heart, and of the arms, all appertain to the Second seat.[49]

Fever with diarrhœa, nausea, tympanitis, cholera and choleraic diarrhœa, asthma, consumption, hiccup, epistasis (suppression of urine), spleen, and other diseases of the stomach appertain to that which has been called the Internal seat. Besides these, erysipelas, intumescence, internal tumours, piles, all deep-seated abscesses, and other diseases of a similar kind, are said to appertain to the seat known by the name of *Koshtha* (as explained before).[50]

Physicians are of three kinds: hypocrites or quacks dressed as physicians form one class; physicians by common report form the second class, and physicians that really possess the accomplishments which such men should possess, form the third class. These are the three classes of physicians that practice on Earth.*[51]

Those ignorant persons who, having equipt themselves with the utensils, the medicines, the books, and the bracelets of physicians and assumed their manners and conduct, acquire the title of physicians, are said to be hypocrites or quacks in the guise of physicians.[52]

Those persons who without really possessing them pretend to prosperity, fame, knowledge, and success such as true physicians have, and acquire the title of physicians, are said to be physicians by report.†[53]

The true accomplishments of a physician are said to reside in those persons that have a practical knowledge of the application of drugs, and acquaintance with the medical scriptures and the affairs

* The Commentator points out that 'bhuvi'. or 'on Earth is used by way of distinction from heaven, where there is only one kind of physician, *viz.*, the true ones in the two Açwinikumārs.—*T.*

† The sense is that those men who, without being true physicians, pretend to be such and speak of their imaginary successes of treatment in other places, are called physicians by report.—*T.*

of men, that are celebrated for their success in treatment, that contribute to the real happiness of their patients, and that are restorers of life and strength.[54]

Medicines are of three kinds; those that depend for their action upon the deities and invisible influences; those that depend for their application and action upon knowledge and reason; and those that appertain to the subjugation of the mind.

Among these, *mantras*, herbs and plants of invisible virtue (if kept in contact with the body), gems, auspicious rites, offerings in sacrifices, offers of articles to the deities in course of worship or religious rites, libations of meat and ghee on the sacred fire, practice of vows, expiatory ceremonies and rites, fasts, propitiatory rites, bows to the deities, and pilgrimage to sacred waters and shrines, constitute medicines of the first kind.

Diet and articles of medicinal virtue that are applied with the aid of knowledge and reason are medicines of the second kind.

The subjugation of the mind by withdrawing it from every kind of injurious or harmful acts and objects of the senses, constitutes medicine of the third kind.*[55]

When the sources of the faults of the body (*viz.*, wind, bile, and phlegm) become disordered, it is very generally seen that three kinds of medicines, all of which must be brought in contact with the body, become necessary. These three kinds are (1) those for internal application, (2) those for external application, and (3) the application of surgery.

Those medicines which are taken internally and which, entering

* The third kind of medicines is otherwise called penances or asceticism. Ascetics, as a rule, are free from every kind of physical and mental disease. The first kind of medicine, *viz.*, that which depends for its action upon the favor of the deities and invisible influences, is still extensively resorted to in this country by almost all classes of people. It should be noted, however, that no one relies on such medicine *exclusively*, the fact being that regular treatment is sought to be supplemented by it. The Hindus are a highly religious people, and hence their recourse to religious acts by way of supplementing regular treatment of disease. To this day, when medicines are prepared, certain supplemental religious acts are simultaneously performed.—*T.*

the body, destroy the disorders thereof, are said to be medicines for internal application.

Those medicines which are applied to the skin and which destroy disease by means of being rubbed gently, or by producing perspiration, or by being used as plaster, or by fomentation, or by being rubbed with force, are said to belong to the second class of medicines, *viz.*, those for external application.

Application of surgery includes lopping, breaking, piercing, cutting, tearing, extracting, puncturing, sewing, exploring (by needles and catheters and tubes), burning by salts, and applying leeches.[56]

Here occur some verses.

It is said that—When disease manifests itself, the man of wisdom, dispelling it, attains to health by external or internal application of medicines or by help of surgical operation.[57]

A person destitute of intelligence, without doubt, fails, through stupefaction or eror of judgment, to notice a disease as soon as it arises, even as a fool fails to detect a foe (before the latter ruins him outright).[58]

Appearing at first in a very subtile form, disease afterwards increases, till, driving its roots deeply, it destroys the strength and cuts short the period of life of the man of little intelligence.[59]

The man of little intelligence does not awake to a consciousness of his situation till he is sorely afflicted by disease. When he becomes sorely afflicted it is then only that he sets his mind upon the cure of his ailment.*[60] It is then that summoning his sons and spouses and kinsmen he says unto them,—Let some physician be brought even if I have to give away the whole of my property![61]—But what physician is there that is able to rescue such a person who, afflicted with disease, has been reduced in strength, who has become emaciated, whose senses have been weakened in respect of their functions, who has become exceedingly cheerless, and who

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* Some texts read 'martyah' for 'mudah,' and 'Craddhām' for 'samjnām.' Both these readings are faulty.—*T.*

is on the point up death?[62] Such a man of foolish understanding, from want of a rescuer, has to give up his life, even as a reptile of the iguana species gives up its life when dragged by the tale by a strong foe.[63]

Hence, before an ailment is contracted, or while it is new, it should be counteracted with the aid of medicines by one who wishes for one's own happiness.[64]

Here are two verses containing a summary.

The intelligent son of the dark-complexioned Atri, in this Lesson on the Three Aspirations, has set down these eight points, *viz.*, aspirations, the stays or supports of the body, strength, the causes of disease, disease, the seat of disease, physicians, and medicine, each of which has been subdivided into three heads. Endued with competence, the Rishi has pointed out that upon these twentyfour existent and non-existent things depends medical science in its entirety.*

Thus ends the Eleventh Lesson, entitled the Three Aspirations, in the treatise of Agniveça as revised by Charaka.

LESSON XII.

We shall now expound the Lesson on the merits and faults of the Wind. Thus said the illustrious son of Atri.†[1]

The great Rishis, seated at their ease, and desirous of acsertaining the truth about the merits and faults of the Wind, asked one another, saying,—What are the virtues of the Wind? What is meant by the provocation of the Wind? What, again, are those things that can allay that provocation? The Wind, again, is never stationary

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* Some texts read 'Bhāvāveshwasaktena.' If this reading be adopted, then a stop occurs after 'Bhāvāh,' the *h* being dropped by rule of *sandhi*. It should then be taken as the substantive of the numeral adjective 'ashtau.' The next words would be 'bhāveshwasaktena', *i.e.*, 'unattached to the objects of the senses' and would qualify 'the son of Atri.' 'Sarvam' may mean also dharmārthakāmāh.'—*T.*

† Vātākalākaliyam' is explained variously. The Commentator says that 'kalā' means merits, and 'akalā' means faults. He suggests another meaning, for 'kalākalā' may imply part of part, that is, a very subtile part; hence, the Lesson may be taken as one devoted to the treatment of the subtile constituents of the Wind.—*T.*

(being ceaselessly mobile). It is also impalpable (*i. e.*, neither solid nor liquid). Those things that are said to provoke and allay it cannot come in contact with it. How then, without coming in contact with it, can they provoke or allay it? The provoked or unprovoked Wind moves within the body and without the body. What, indeed, is its action within the body and what outside the body?[2]

The questions being propounded, Kriça the son of Sankriti, answered :—The Wind has six qualities; these are dryness, lightness, coldness, fierceness, heat, and poisonousness. Hearing these words, Kumāraçira-Bharadwāja said,—It is even so as the illustrious one has said. Truly, these are the attributes of the Wind. By frequent recourse to objects possessed of similar attributes, and acts productive of similar attributes, the Wind becomes excited. The presence of objects possessed of similar properties is the cause of the increase of each of these elements of wind, bile, and phlegm.[3]

Hearing those words, Vadiça-dhāmārgava said,—It is even so as the illustrious one has said. These (objects and acts) are excitants and mitigating causes of the wind. We shall presently expound how these excitants and mitigating causes achieve their respective functions of exciting and mitigating, without actually coming into contact with the wind which is impalpable and unstable. Without doubt, things that are dry, light, cold, fierce, hot, poisonous, and wasting, are excitants of the Wind in the body. The Wind occurring in bodies fed with substances of such attributes, increases in consequence thereof and becomes excited. Substances, again that mitigate or allay the Wind in the body are those that are juicy, heavy, hot, jelly-like, soft, oily, and constipating. The Wind occurring in bodies fed with such substances, moves in contact therewith and becomes mitigated or allayed.[4]

Hearing these words of Vadiça that were just and approved

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* The question proposed is—what excites the wind? The answer is that the wind has certain properties. When objects or acts that have or that produce similar properties are used or done by a person, the wind in his system becomes excited. Among acts, night-keeping, &c., may be noticed for their tendency to excite the wind in the system.—*T.*

by all the Rishis, the royal sage Vāryovida said,—It is even so as the illustrious one has said. All this is faultless. Bowing unto the Wind, I shall, according to my lights, declare with the aid of direct perception, of inference, and of authority, the nature of those functions which the excited and unexcited wind, dwelling in the body and out of it, accomplishes while moving within the body and out of it.[5]

The Wind upholds the constituents of the body (such as blood, flesh, marrow, fat, &c.) and their courses through the body. It exists in the fivefold form of Prāna, Udāna, Samāna, Vyāna, and Apāna. It is the urging cause of movements of diverse kinds.*

It restrains the mind (from all undesirable objects) and concentrates it (on objects that are desirable). It causes all the (ten) senses (of knowledge and action) to perform their functions. It bears all the objects of the senses (after contact with the senses) to the mind. It holds together all the elements of the body. It assists the cohesion of the particles of the body. It causes speech. It is the prime cause of touch and sound, and the root of scent and touch. It is the origin of joy and cheerfulness. It excites the heat of fire. It dries up all faults. It throws out all impurities. It pierces through all the ducts of the body, gross and fine. It gives form to the embryo in womb. It furnishes the evidence of the existence of life. The Wind, when unexcited, achieves all these functions.[6]

When excited within the body, it pains the body with diverse afflictions. It destroys and injures strength, complexion, happiness, and period of life. It agitates the mind. It injures all the senses. It kills the embryo and causes miscarriage. It maims the embryo (by suspending the development of particular parts). It holds the fœtus longer than usual. It causes fear, grief, stupefaction, cheerlessness, and delusions. It destroys life.[7]

As regards the Wind that blows out of the body, when it is in its normal condition, it achieves the following functions.

* The Commentator (Chakrapānidatta) takes 'uchchāvachānām' as an adjective of 'cheshtānām.' The Bengali Commentator errs in taking the word as indicative of 'Cabdānām'—*T.*

It upholds the Earth (in space); it causes the fire to blaze forth; it causes the sun, the moon, the stars, and the planets to move ceaselessly in their respective orbits. It creates the clouds. It causes the clouds to pour rain. It causes all currents or streams to flow. It causes all flowers and fruits to appear. It causes all vegetables to grow. It causes the change of seasons. It causes all solid substances to assume different forms.* It ordains the density of different substances as also their shapes. It causes seeds to sprout forth, and produces the kernel in fruit and crops. It protects crops and fruits from putrefaction while unripe and dries up crops when ripe. It prevents things from putrefying.[8]

When moving in the world in an excited state, without doubt, it achieves the following functions.

It breaks the summits of mountains. It uproots trees. It agitates seas. It swells the waters of lakes causing them to rise upwards. It causes the currents of rivers to run in opposite directions. It makes the Earth tremble. It urges the clouds.†

It causes frost, thunder, dust, sand, fish, frogs, snakes, ashes, blood, stones, lightning, to fall down on the Earth. It causes excess of virtues, absence of virtues, and contrariety of virtues in respect of the six seasons. It causes failure of crops. It produces disease and plagues. It destroys many objects. It causes those clouds and suns and fire and winds which bring about a universal dissolution at the end of the four Yugas. Possessed of divine attributes, the Wind is the cause of both production and destruction (of the universe). It causes all existent objects to start into life and also brings about their destruction. It ordains both happiness and misery. It is Mrityu, Yama, Niyantri, Prajāpati, Aditi, and Vicwakarman. It is of universal form. It is capable of going everywhere. It is the ordanier of all acts or rules. Of all existent objects it is exceedingly subtile, exeeedingly gross, omnipresent and, therefore,

* It causes solid substances to become earth or stone or gold or silver, &c., explained by the Commentator.—*T.*

† Some texts read 'ādhāmanam,' meaning 'causes the clouds to roar.'—*T.*

embraces all things. The Wind is a divine object.*[9]

Hearing these words of (the royal sage) Vāryovida (about the virtues and nature of the Wind), the son of Marichi said,—If it be as thou sayest, what power can medical science possess in the matter of either understanding or describing this topic of discourse? Or, why has our discourse on this topic commenced in connection with medical science ?†

Vāryovida said,—If the physician do not hear that the Wind is possessed of great might, that it is very fierce, that it is characterised by great celerity in respect of all its operations, and that it is productive of evil, why shall he make haste, with concentrated faculties, to restrain it at the outset when it becomes suddenly excited? Indeed, the physician should, at the very outset, seek to allay or restrain the Wind from fear of the injury it is capable of doing. The just propitiation of the Wind leads to health, the growth of strength and complexion; energy, the increase of vitality, the growth of knowledge, and extension of the period of life.[10]

The son of Marichi said,—The heat dwelling in the body, within the Bile, when excited, produces evil and when in its normal condition leads to beneficial consequences.

This is as follows :—In its normal condition it aids digestion, vision, the proper measure of warmth (of body), propriety of complexion, courage, cheerfulness, and free play of the faculties, &c. When excited, it produces indigestion, weakness of vision, an improper measure of warmth, an unhealthy complexion, fear, wrath,

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* 'Mrityu' is represented as a goddess who sprang from Brahman the Creator. When asked to destroy all creatures, she refused to do so, moved by compassion. She was, however, ultimately prevailed upon by the Creator to accomplish the purpose for which she was created. Yama is the infernal Judge. It is his province to judge of all persons after death, and to award punishments to those that deserve them of different grades of severity. 'Niyantri' is a male deity that is employed in ordaining the occurrences of the lives of every person. 'Prajāpati' is the Regent that supervises the world. 'Aditi' is the mother of the celestials. 'Viçwakarman' is the divine artificer. He is like Vulcan of Greek mythology.—*T.*

† Grammatically, 'kim' should be supplied after 'kathā' :—*T.*

error, &c. Excited and ummixed, it produces similar pairs of opposites.[11]

Hearing these words of Marichi's son, Kācyapa said,—Shoma that dwells in the body with the phlegm, unexcited and excited, produces beneficial and evil consequences. They are as follow :—

Tightness of limbs and their relaxation ; growth and weakness ; exertion and langour ; virility and its reverse ; knowledge and ignorance ; understanding and stupidity, and similar other pairs of opposite virtues.[12]

Hearing these words of Kācyapa, the illustrious Punarvasu, the son of Atri, said,—All of your illustrious selves have said what is sufficient and proper in respect of what is beneficial and what is injurious for man. Without doubt, all the (three) elements, *viz.*, Wind, Bile and Phlegm, when in their normal condition, keep a man's senses in good order ; bring about an accession of strength, complexion, and happiness ; and bestow length of life upon him, even as religion, wealth, and pleasure, judiciously sought, unite one, both here and hereafter, with what is highly beneficial. When Wind, Bile, and Phlegm become abnormal, they bring about an accession of immeasurable evil upon him even as the three seasons, when fraught with abnormal manifestations, bring about an accession of much evil upon the world, when their calamities begin to develop themselves.—All these words of the illustrious son of Atri were fully accepted by the Rishis and approved of by them.[13]

Here is a verse.

Hearing these words of Atri's son, all the Rishis (there present) accepted and approved of them even as the deities accept and approve the words of Indra.[14]

Here are two verses containing a summary.

The six qualities of the Wind, the two kinds of causes, (*viz.*, excitement and unexcitement), the diverse functions of the Wind when excited and unexcited, the four kinds of functions of Bile and Phlegm, the opinions of the several Rishis, and the

opinions of Punarvasu, have all been expounded in this Lesson on the merits and faults of the Wind.

Thus ends the Twelfth Lesson called the Merits and Faults of the Wind in Agniveca's treatise as revised by Charaka.

LESSON XIII.

We shall next expound the Lesson on Oils. Thus said the illustrious son of Atri.[1]

Once on a time, as Punarvasu was seated in the midst of a number of Rishis who were all followers of the Sānkhya doctrine and who were well conversant with the four and twenty topics relating to Soul and Nature, Agniveçа, moved by the desire of benefiting the world, questioned him for a soultion of his own doubts. (His questions were as follow).[2]

What are those substances that are the sources of Oils? How many kinds altogether are there of Oils? What are the respective virtues of the several kinds of Oils? At what time which of them should be taken and with what drugs? What are the rules in respect of the uses of each?[3] How many kinds of measure are there in respect of Oils? What quantity should how be used in what diseases? Which of them is beneficial for whom? Which of them are superior as Emollients?[4] Who are those for whom these should be prescribed? Who are those for whom these should not be prescribed? What are the indications of the substances that are oily and what are the substances that are excessively oily? What is beneficial and what is not so for one before drinking oils, after drinking them, and after they have been digested?[5] Which of them are mild purgatives, and which strong purgatives?

What are the dangers that await upon the improper application of oils, and what are the methods for removing those dangers? What conduct should be followed for neutralising the faults of oils and for correcting those faults?[6]

By what rules should what kind of men be made to use these medicines? I desire, O master, to learn everything about the science of oils and their application![7]

Thus questioned, Punarvasu, the remover of Agniveca's doubts, answered him thus:

O amiable one, the source of oils is of two kinds, *viz.*, mobile and immobile.

Tila (*a*), Piyāla (*b*), Abhishuka (*c*), Vibhitaka (*d*). Chitrā (*e*), Abhayā (*f*), Eranda (*g*), Madhuka (*h*), Çarshapa (*i*), Kusumbha (*j*) Vilwa (*k*), Aruka (*l*), Mulaka (*m*), Atasi (*n*), Nikochaka (*o*), Akshoda (*p*), Karanja (*q*), and Çigru (*r*), are immobile substances that contain oils. Among mobile objects that are sources of oils are fishes and animals and birds. Of the latter, curds, milk, ghee, flesh, fat, and marrow, are taken for preparing oils.[8]

Of all kinds of oils, the oil that is produced from *Sesamum Indicum* is the best for purposes of giving strength and of emollients. The oil extracted from castor-seeds is the best for purposes of purgatives.*[9] Of all oils extracted from mobile sources, ghee, fat, and marrow are regarded as the foremost. Among these again, ghee is the best in consequence of its adopt-

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(*a.*) *Sesamum Indicum.*
(*b*) *Buchanania latifolia*; the fruits are called cheraunji.
(*c*) A kind of nut obtained from the Himalyan regions.
(*d*) Terminalia bellerica.
(*e*) Called also Manjishta. *Rubia Cordifolia*; syn. *Rubia Munjista*; *Roxb.*
(*f*) *Terminalia Chebula.*
(*g*) *Ricinns Communis.* The Castor-oil plant.
(*h*) Liquorice.
(*i*) Mustard seeds.
(*j*) *Carthamus tinctorius.* Safflower.
(*k*) *Ægle Marmelos.*
(*l*) A kind of nut obtained from the Himalyan regions.
(*m*) *Raphanus sativus.* The garden raddish.
(*n*) *Linum usitatissimum.* (The Bengali name of this is Masina, and the Hindi name is Tisi.)
(*o*) *Allangium hexapotalum.*
(*p*) *Juglans regia.*
(*q*) *Pongamia glabra*; syn. *Galedupa Indica.*
(*r*) *Moringa pterygosperma.*
* 'Agryam' the Commentator explains, is connected with 'Erandam.'—*T.*

ing the virtues of those objects with which it is mixed for curing it.†[10]

Ghee corrects the faults of Bile and Wind. It is beneficial for the juicy or liquid elements in the body, for the vital seed, and for strength. It quenches all undue heat; and softens every part of the body. It also improves the voice and the complexion.[11]

Oil cures all faults of the Wind. It reduces Phlegm.* It enhances strength. It is beneficial for the skin. It possesses the property of heat. It contributes to the durability of the body.* It corrects the faults of the sexual organs.[12]

Fat is beneficial in cases of wounds, fractures, cuts caused by sharp weapons, inversions of the uterus, diseases of the ear and the head, in enhancing the vital seed, in emollients, and in physical exercises.[13]

Marrow enhances strength, vital seed, the juicy elements of the body, phlegm, fat and marrow.† In particular, it adds to the strength of bones, and is approved as a good emollient,[14]

Ghee should be drunk in autumn; fat and marrow in spring; and oil in the season of rains. One should not drink oils when it is very hot or very cold.[15]

One should drink such liquids at night in the summer season if one's wind and bile be excited. If the (wind and) phlegm be excited, one should drink such preparations at the day time during the cold season. If the bile (and phlegm) be excited, one should drink them at midday when the sun becomes very bright.

Oils, if drunk when it is very hot or during day time, by one whose wind and bile have been excited, produce swoons, thirst, madness, and jaundice.[17]

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† 'Samskāra' is a process to which Ghee and other oily liquids are subjected for adding to their virtues and neutralising their strength.—T.

* That oil produces durability is seen from the fact that in this country sticks of bamboos, books, and many other things of common use are always steeped in oil and made to soak as much oil as possible. Such things, when steeped in oil, always last longer than those which are not steeped in it.—T.

† The fact is, fat, if eaten by persons given to physical exercise, becomes beneficial. 'Viddha' implies wounds caused by pingierc weapons.—T.

By drinking such substances at night-time during the cold season, a person whose phlegm has been excited gets stomachic disorders arising from suppression of the wind, disgust for food, shooting pains in the abdomen, and general anæmia.[18]

One should drink warm water after having taken ghee, and broth of flesh after having taken oil. After taking fat or marrow, one should eat gruel of rice. As an alternative, warm water is recommended to be drunk after taking all kinds of oily substances.[1]

There are four and twenty ways of taking oils. They are as follow :—

Oils may be taken with rice or with ointments and plasters, or with broth, or with meat, or with milk, or with curds, or with gruel of barley, or with soup (of flesh), or with potherbs, or with (ordinary) gruels, or with those called *kāmvalika,* or with those called *khada,* or with flour of (fried) barley, or with cakes of sesame, or with limes, or with such semi-liquids as are licked up with the tongue, or with solid food or, with liquids used for rubbing the body, or with enemata, or with those drugs that are used after the application of enemata, or with liquids injected into the ear, or with things used as snuffs or with washes or collyria used for the eyes.*[20-21]

Of those oily substances which are taken without being mixed with any other object, there can be no classification. Physicians, in treating of oily substances, regard those as of the first kind.[22]

By permutations and combinations of the six different kinds of tastes, Oils mixed with these, come up to three and sixty varieties. Unmixed, they are of only one kind (as said above). Hence, in all, there are four and sixty varieties of oily substances. The physician possessed of knowledge should apply them in the cases of persons, always taking into consideration the nature of the disease, the time or season of application, and the peculiarities of the patients as dependent on the places they in-

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* 'Kāmvalika' is a kind of gruel prepared from some vegetables. 'Khada' is butter milk boiled with some acid vegetables and spices.—*T.*

habit, their age and strength and habits.*[23-24]

The dose in respect of oils is of there kinds, *viz.*, the full dose, the middling dose, and the small dose. As regards the periods necessary for digestion, a full day and night is required for the full dose, a full day only for the middling dose, and half a day for the small dose. These are the three doses of oils in respect of quantity. I shall now expound to thee their application in respect of individual patients.[26-27]

For men that habitually take large quantities of such substances, for those that have keen appetites and thirst, for those whose digestive fire is strong, for those that are endued with great strength, for those that have abdominal tumours, for those that have been bitten by snakes, for those that have erysepelas, for those that are mad, for those whose urine is not copious, and for those whose stools are hard, the full dose is recommended. Listen to the benefits expected from the full dose in such cases. Well applied, it quickly alleviates disorders. Affecting every part of the physical system, it corrects its faults. It imparts strength to the body. It revives (invigorates) the body, the senses, and the mind.[28-31]

They that are afflicted with Aruska (*a*), malignant boils, Pidakā (*b*), pustules producing an itching sensation, and Pāmā (*c*), they that are afflicted with leprosy, gonorrhœa, and hemorrhages caused by disorders of the wind, they that do not eat much, they whose stools are not hard, and they that are not very strong, should take the middling dose The middling dose acts as a mild purgative, does not reduce the strength, agreeably softens the body, and corrects many disorders.[32-34]

They that are aged, they that are young in years, they that are infants, they that are very delicate, they whose intestines have

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* 'Oka' implies, literally, the habitat, *i.e.*, the country or place inhabited by the person treated. It is taken here as implying the age, strength, and habits also of the person.—*T.*

(*a*) Probably, *Tinea favosa*.

(*b*) Pustules (common).

(*c*) Herpes.

been emptied by undue administration of purgatives, they whose digestive fire is not strong, they that are labouring for a long time under fever with diarrhœa and cough and phthisis, and they that are weak in strength, should take the small dose. It can always be given up easily ; it cools the body ; it enhances blood and the elements of the body ; it increases strength, and keeps the body free from disesse for a long time.[33-37]

The following persons should drink Ghee :—

They that have constitutions characterised by a predominance of wind and bile ; they that are desirous of strengthening their eyesight ; they that are wounded ; they that have been weakened by disease ; they that are advanced in years ; they that are young in years ; they that are weak ; they that are desirous of lengthening their lives ; they that are desirous of improving their strength, complexion, and voice ; they that desire nourishment ; they that desire brilliancy of complexion, or energy, or vigor of memory, or strength of understanding, or a powerful digestive fire ; or great intelligence, or strength of the senses ; and they that are afflicted with burns, or with wounds inflicted with the aid of weapons, or with poison.[38-40]

The following persons should drink oil, and drink it in the cold season :—

They whose phlegm has been excited and who have abundance of fat ; they whose necks and abdomens are lax and large ; * they that are afflicted with diseases of the wind ; they in whose constitutions the wind predominates ; they who desire strength of body, or its leanness, or lightness, or hardness, or durability of limbs, or coolness and softness and thinness of the skin ; they that have worms in their stomachs ; they that labour under constipation of bowels ; and they that have sores in their intestines.[41-43]

Amongst those for whom oily substances should be prescribed the following are the persons that should drink fat :—

They that are constantly exposed to the wind and the sun ; they whose constitutions are dry ; they who have been reduced by bearing

* 'Chala' is lax, *i.e.*, exceedingly fleshy.—T.

heavy burthens or by excessive walking; they whose vital seed or blood has been dried up; they whose phlegm and fat have been reduced; * they whose bones, joints, nerves, sinews, vitals, and stomach, have much pain; they whose ducts and other hollow parts of the body are filled with strong wind; and they that are habituated to the drinking of fat.[44-46]

Amongst those that deserve the administration of oily substances the following are those that should drink marrow :—

They that have a strong digestive fire; they that are constantly exposed to the drain of exertion and labour; they that are capable of eating much; they that are inured to the administration of oily substances; they that labour under disorders of the wind; and they that have constipitated bowels.[47]

I have thus told thee for what men what class of oily substances should be prescribed.

The periods for which oily substances should be taken are two, *viz.*, seven nights and three nights.

The persons for whom oily substances should be prescribed are those that require copious perspiration; those whose blood should be corrected by emetics and purgativers; those whose bodies are dry; those that have disorders of the wind; and those that are habituated to physical exercises, alcoholic drinks, and sexual congress.[49]

Oily substances should not be administered unto those whose constitutions require to be made dry without the application of emetics and purgatives and errhines. They should not also be administered unto those that have become divested of phlegm and fat. They also from whose mouths and anal and sexual canals discharges take place; they whose digestive fire is always weak; they that are always thirsty; they that are subject to swoons; they that are quick with child; they whose palates have become dry; they that have no appetite; they that have nausea; they that have diseased stomachs; they that are afflicted with dysentery or with

* In 'nisphita', the particle 'ni' is equivalent to 'na.' Hence the componud means "Kshina-kapha' and 'kshina-medas.'—T.

poison; they that are weak; they that are very emaciated; they with whom such substances do not at all agree; and they that are drunkards, are persons unto whom Oils should not be administered. Nor should they be prescribed for persons when errhines and enemata have been administered. These men become afflicted with serious diseases if they drink Oils.[50-53]

Hardness and dryness of stools, abnormal state of the wind, weakness of the digestive fire, and roughness and dryness of the skin, are symptoms which indicate that the adminstration of Oils has not been productive of beneficial results.*[54]

Restoration of the wind to its normal condition, a blazing digestive fire, oily and soft stools, and softness and smoothness of the skin, are the indications of one in whose case the administration of Oils has been successful.[55]

Paleness (of complexion), heaviness and inactivity (of the limbs), the presence of undigested food in the stools, drowsiness, disgust for food and drink, and vomiting, are indications of an over-adminstration (of Oils).[56]

One desirous of taking Oils the next day should, as far as authority goes, take on the previous day food that is liquid and warm, that emits no secretion, that is not very oily, and that is unmixed.*[57]

When one feels hungry and longs for food, one should, at the time of gratifying that hunger, take mild oils. When, again, Oils are taken for purifying (the blood and other elements), one should take them when the food taken on the previous night

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* One of the questions asked has been,—What are the indications of a successful administration of oils? In this Verse that question is answered. Indeed, this Verse points out the symptoms of 'ayoga' of 'sneha.'—*T.*

+ This is the answer to the question,—'What is beneficial for one to take *before* the administration of Oils?' 'Anabhishyandi' is food from which, when kept, nothing is secreted in the form of impurities. 'Sankirna' is food prepared by mixing two or three or more substances. The reverse of this is beneficial in the case of one who wishes to take Oils the next day.--*T.*

has been digested and the hour comes for taking food again.*[58]

One that has taken Oils and digested them already should use warm water (for purposes of both drinking and bathing), should conduct oneself like a *Brahmachārin (i. e.,* abstain in particular from sexual congress), should never sleep at day time and take to night-keeping, should never suppress the urgings, when they become pronounced, of stools and urine and wind and eructations, and should avoid physical exercises, loud speech, indulgence in wrath and grief, exposure to cold and heat, and all places that are breezy.[59-60]

Upon a person taking Oils before those taken previously have been digested, many grave disorders are seen to arise in consequence of such improper administration of Oils.†[61]

When Oils are administered for purifying purposes, one whose stools are soft is sufficiently oiled in three nights. As regards persons whose stools are hard, they are sufficiently oiled in seven nights.‡[62]

Treacle, juice of sugarcane, milk from which the butter has been extracted, churned curds, rice and milk boiled with sugar, rice and sesame boiled with sugared milk, Ghee, the nuts of Gmelina arborea, decoction of the triple fruit (*viz.*, Terminalia chebula, Phyllanthus emblica, and Terminalia bellerica), juice of Vitis Vinifera, juice of Salvadora Persica, warm water, and newly-distilled wines,--these are the articles that are used for purging men of soft stools after the administration of Oils.[63]

As regards men with hard stools, the above-mentioned articles

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* In his Commentary, Kaviraj Gangādhara observes that Verse 58 answers the question as to what should be done the next day by one that has taken Oils on the previous day.—*T.*

† Both 'nare' and 'pratibhunjāne' are locatives, the locative termination of the next word having been dropped by rule of Sandhi. Hence, as the Commentator explains, the construction is 'sneham pitwā (aparam sneham) patibhunjāne nare &c.' The reading 'narah' is a blunder.—*T.*

‡ The Commentator observes that stools are to be examined *after* administration of Oils. If soft, the administration is to be continued for only three nights. If the stools emain hard, the longer period is laid down.—*T.*

fail to purge them. On the other hand, by administering these articles to one whose stools are hard, chronic and lienteric diarrhœa is brought about accompanied with excited wind.*[64]

One whose stools are soft owns a *Grahani* which is characterised by excess of bile, deficiency of phlegm, and dearth of wind. Hence, such a person is fit for administration of purgatives.†[65]

He whose Grahani is characterised by an excess of bile and whose digestive fire is strong, succeeds, by the strength of that fire, in speedily consuming the Oils drunk by him. That digestive fire, having consumed the measure of Oil that has been taken, becomes (more) powerful and then weakens the *dhātu* called Ojas. That fire, strenthened by the oils taken, excites great thirst with diverse other painful symptoms. The heaviest food that one may take is not competent to quench the fire that is strengthened by the administration of Oils. Indeed, if such a man fails to obtain at such a time cold water, he is sure to burn as a snake of virulent poison burns with the fire of its own poison when kept confined in a hole or basket of straw.‡[66-68]

If one, after taking Oils, feels thirsty before they are digested, one should be made to throw them out (by the administration of some emetic). If by this method the whole quantity be not ejected, one should then drink cold water and eat dry food and once more seek to throw out (with or without the aid of an emetic).[69]

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* In Verses 62-64, the softness and hardness of stools refer to softness and hardness *after* administration of Oils.—*T.*

† By the word 'Grahani' Hindu physicians understand a certain duct in the abdomen. It lies, says Susruta, between the 'āmāçaya' and the 'pakkāçaya.' When this duct is affected with sores and white flux is discharged, the disease is also called by the same name.—*T.*

‡ What is said here is this : if a man whose digestion is very strong takes Oils, these are quickly digested. The digestive fire, in consequence of this, becomes more powerful than before and one feels very thirsty. When this happens, one should not take heavy food, but only cool water is the remedy. Unless one takes cool water at such a time, one is sure to burn in pain. The analogy of the snake is very doubtful. Whether the snake, when confined within a hole or a straw basket, actually burns with its virulent poison or not, is more than one can say.—*T.*

One should not take Ghee when one's bile only has been excited, especially when one's bile, as existing with undigested food, has been excited. Ghee taken under such circumstances would spread over the whole body and bring about death itself.[70]

Stupefaction, nausea, epistasis or suppression of urine, fever, partial paralysis, coma, all the varieties of skin-disease, itches, chlorosis, anæmia, and jaundice, inflammation, hemorrhoids, thirst, cramps in the abdomen, diseases of the Grahani, shrivelling of the skin, stoppage of speech, sharp pains, and diseases of the stomach, arise from improper administration of Oils.[71-72]

In these diseases brought about by improper administration of Oils, the remedies laid down are vomiting by administering emetics, the production of perspiration (by vapours), abstention from food till the Oils taken are digested. Indeed, in the case of each disease, its weakness or violence should be judged, and vomiting should be resorted to by the application of proper emetics. The administration of vinous spirits also that are manufactured from butter-milk, the use of dry food and drinks, of (the eight kinds of animal) urine, and of decoction of the three fruits (*viz.*, Terminalia chebula, or Chebulic myrobalans, Terminalia bellerica, and Phyllanthus emblica), are also resorted to.[73-74]

If a person takes Oils unseasonably, or those that are unsuitable to his constitution, or in measure that exceeds what is proper, or repeatedly, he is sure to fall into distress in consequence of such improper adminstration of Oils.[75]

One who, after having taken Oils, wishes to take a purgative, should wait for three days, eating during that period food that is oily, liquid, and warm, and that is mixed with the juice of meat.*[76]

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* This Verse is read and interpreted differently by Kaviraj Gangādhar in his edition. Instead of 'Praskandanam yastuh' he reads 'Praskandano-jantuh' He takes 'Prakandanah" to imply 'snehapānāt-prachalitah san,' which he further explains as 'snehapānam-vihāya.' There can be no doubt that he is in error. In this Verse, the author speaks of 'Praskandanam' as in the next of 'Prachchardanam.' That 'praskandanam,' therefore, implies a purgative as 'prachchardanam' an emetic, seems to be very plain. Chakrapānidatta adopts the reading 'Praskandanam yastuh,' and 'snehavat' in the second line instead of 'snehancha' as Gangādhar

One who, after having taken Oils, wishes to take an emetic, should wait for one day after having eaten the same kind of food (as is mentioned in the last Verse) during that day.

When Oils are administered of an unmixed kind, the conduct to be observed by the patient should be like that of one who has taken a purgative.[77]

In respect of persons unto whom Oils are repulsive, of persons that are accustomed to take Oils, of them that pass soft stools, of them that are of delicate constitutions (so as to be unable to bear a heavy strain of any kind), and of them that are habituated to the use of alcoholic drink, Oils mixed with other substances should be prescribed.[78]

The broth of Lāvas, of Tittiris, of peacocks, of ducks and geese, of pork, of fowl (cocks and hens), of beef, of goats, of sheep, and of fish, is beneficial if mixed with Oils.[79]

Yava *(a)*, Kola *(b)*, Kulattha *(c)*, the different kinds of Oil, with molasses and sugar, Dādima *(d)*, curds and black pepper, long pepper, and dry ginger, these in brief are the articles that may be mixed with the several kinds of broth named above.‡[80]

Sesame seeds, taken before dinner, with Oils and the inspissated juice of the sugarcane, oilifies the body. Such *Kricaras* also as are very oily, taken before dinner, produce the same effect.

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kavirāja. The fact is, the administration of Oils is no longer resorted to and, therefore, the error is immaterial so far as practice is concerned.—*T*.

† The sense is that the broth of these animals should be mixed with Oils if mixed Oils have to be prescribed. Lāvas are a sort of quail, *viz.*, the *Perdix Chinensis*. Tittiri is the *Francoline Partridge*.—*T*.

(a) *Hordeum hexastichum.*

(b) *Zizyphus Jujuba.*

(c) *Dolichos biflorus.*

(d) *Punica Granatum.*

‡ The sense is that these are some of the articles that may be mixed with the broth which is to be mixed with the Oils prescribed. The gruel of the first of these is to be taken. The juice of the *Punica Granatum* is to be used. The spices are to be powdered.—*T*.

Similarly, gruels with abundance of sesame seeds, act in the same way.*[81]

One whose body has become dry should drink wine mixed with the inspissated juice of the sugarcane and powdered ginger and oil of mustard, and after the wine thus taken has been digested, one should eat food mixed with roasted meat.†[82]

When one's wind has been excited, one should, with the barm of the wine called Vāruni, drink oil of mustard seeds, or fat or marrow; or milk with the inspissated juice of the sugarcane. By doing this, one becomes sufficiently oiled.‡[83]

By drinking warm milk as it comes out of the udders (of the cow), mixing it with Oils and sugar, or by drinking the cream of curds, mixed with the inspissated juice of the sugarcane, one becomes sufficiently oiled.[84]

The five (well-known) substances, each of the measure of two Palas, should be drunk. It drunk, the beverage will oilify the drinker. Then, again, the Pāyasa made by boiling Māsha (*a*) in milk and which is known to be very oily, if drunk, will oilify the drinker.||[85]

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* 'Purvam' is explained by the Commentators as implying 'before dinner' *i.e.*, before taking substantial food, or while the stomach is empty. 'Kriçara' is a kind of pudding prepared with milk and sesame-seeds and sugar. 'Kāmvalika' is a kind of gruel. Kriçaras that are very oily are gruels of sesame and *Phaseolus Roxburghii*—*T*.

† The three things, *viz.*, inspissated juice of sugarcane, powdered ginger, and mustard oil, should all be mixed with wine. 'Bhrita' is 'Bhatitrikrita' or roasted.—*T*.

‡ The sense is this: when one's wind becomes excited, one becomes dry. At such a time, one should drink barm of Vāruni wine with either mustard oil, or animal fat, or animal marrow; or, one may, at such a time, take milk with the inspissated juice of the sugarcane.—*T*.

|| In this Verse two separate drinks are spoken of. The first drink is called by the name of 'Pāncha-prasritaki.' The second drink is the kind of 'Pāyasa' indicated. (Peyā is feminine, 'pāyasah' is masculine). 'Prasritaki' implies a measure of 2 Palas, or about a handful. The five articles, each of which is to be taken of this measure, are, as explained in the next Verse, Ghee, mustard oil, fat, marrow, and rice. 'Pāyasa' is a kind of pudding.—*T*,

A drink made of Ghee, mustard oil, fat, marrow, and the cold infusion of rice, each of the measure of two Palas, is called the five-fold Prasritaki. This drink should be taken by one that is desirous of oilifying one's body.[86]

One afflicted with leprosy or dropsy, or urinary affictions, should not, in oilifying one's body, use the meat of domestic animals or of those that belong to marshy regions, or of those that belong to water. Such a person should not also use molasses or curds or milk or sesame seeds. For persons afflicted with such diseases, such articles as may be beneficial to their respective constitutions should be boiled with the unmixed Oils that may be prescribed for them and thus should the physician correct the Oils he is to administer by boiling them with the juice of Drakshā, Amlaka, curds, and Amla, mixing the corrected Oils with the three spices.*[87-88]

The juice of Yava, of Kola, and of Kulattha, milk, wine, and curds, and the Ghee of milk,—these should be boiled together for producing a Ghee that is regarded the best for purposes of oilifying the body.†[89]

Oil, marrow, fat, and Ghee, corrected by being boiled with the juice of Vadara and the infusion of the triple fruit, should be administered in diseases of women in respect of the genital organ and of men in respect of the vital seed.‡[90]

* The Oils are to be corrected in this way for persons afflicted with the diseases mentioned in the previous Verse. The Commentators point out that the Oils are to be boiled either with Pippali or with Haritaki, or with the infusion of the triple fruit, or with the juice of Drākshā and Amlaka and curds and Amla mixed together. Pippali is *Piper longum*, syn. *Chavica Roxburghii*. Haritaki is Terminalia chebula; Drākshā is *Vitis Vinifera*. (The dried fruits are called Kismiss.) Amlaka is *Phyllanthus emblica*. Amla here refers to the juice of any kind of sour fruit or vegetable.—*T*.

† The juice of the three things mentioned and the three other articles, forming altogether a tale of six, should be boiled with Ghee or milk. 'Kshirasarpi' is 'sarpi' from 'kshira.' Yava is *Hordeum hexastichum*; Kola is *Zizyphus Jujuba*; and Kulattha is *Dolichos biflora*, *Roxb*.—*T*.

‡ The Commentators explain that the juice of Vadara (*Zizyphus Jujuba*) and infusion of the triple fruit, should all be mixed together. This liquid then should be boiled either with each of the four articles mentioned, *viz.*, oil or marrow or fat or Ghee; or it may be boiled with all the four oily articles. The physician should exercise his discretion in prescribing the kind of the five snehas to be thus got.—*T*.

As a piece of dry cloth sucks only a limited quantity of water so that if more water be poured upon it, the excess, without being sucked in, escapes and flows away, after the same manner, Oils, when administered in proper measure, are assimilated by the digestive fire, but when administered in overdose, they escape from the body (in the purging, without producing the benefits desired).[91] As water, when quickly poured upon a clod of earth, drenches it only partially and flows away without dissolving it at all, after the same manner, Oils taken quickly, escape from the system (in the form of purging, without producing the result desired, *viz.*, oilifying and cooling the body).*[92]

The diverse kinds of Oils mentioned before, when mixed with salts, succeed in quickly oilifying the body, since, mixed with salts, they acquire the virtue of expelling diverse kinds of secretions from the system, become soft without retaining their character for dryness, succeed in penetrating into the most subtile parts of the body, become warm, and all-pervading or extensively diffusive.†[93]

Oils should be administered first. After this should heat be administered for producing perspiration. For one unto whom both Oils and heat have been administered, the procceses should be resorted to of purging and vomiting.[94]

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* In these two Verses, the Rishi explains a point not occurring in the questions addressed to him by his disciples. In the first Verse he points out that an overdose of Oil cannot be assimilated. The digestive fire fails to consume it. In the second Verse he points out that a rapid succession of doses proves futile. A clod of earth can be dissolved by a certain quantity of water. This water, or even much more, when poured upon it, drenches the clod very partially and then escapes or flows away without producing the intended result, *viz.*, dissolution of the clod. A rapid succession of doses, similarly, without being able to sufficiently oilify the body or make it cool, escapes from the system. Medicated Oils and Ghee are often administered as mild purgatives. A rapid succession of doses, without producing benefit, escapes from the body.—*T*.

† All kinds of Oils are directed to be mixed with salts. 'Ushnam' is warm; hence, the Commentator points out, they aid digestion. 'Vyavāyi' does not mean 'increases virility' but only 'all-pervading.' In consequence of being all-pervading, they succeed in quickly oilifying the body.—*T*.

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PART VI.

CHARAKA-SAMHITA

TRANSLATED INTO ENGLISH.

PUBLISHED BY

AVINASH CHANDRA KAVIRATNA,

EDITOR OF CAHARAKA SAMHITA AND OF SUSRUTA SAMHITA (in original) WITH COMMENTARIES; BENGALI AND HINDI TRANSLATOR OF CHARAKA SAMHITA AND OF SUSRUTA SAMHITA; EDITOR OF CHIKITSA-SAMMILANI (Medical Journal in Bengali); PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &c., &c., &c.

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THE first four fasciculi of this valuable result of painstaking labor have reached us. Of all the works constituting the medical literature of ancient and mediæval India, that most universally studied by the Hindu profession, is Charaka-Samhita, written about nine centuries ago. The richness of its contents, which led Dr. Sircar to remark before an English audience that "there is much in it that even an accomplished physician will profit by learning," and the fact that the Hindu system of medicine was not faithfully pourtrayed by the English versions, induced Pundit Abinash to undertake the translation which forms the subject of this review. That ancient books contain much that is of value hidden from the estimate and appreciation of students, hardly expresses with sufficient force their relative position as regards our progressive age. If we compare asepticism, that greatest of modern contributions to the welfare of suffering humanity, with the procedures in vogue among the Zullus for centuries,—earliest possible obturation of all wounds, subsequent charcoal treatment, and results far outstripping those obtained by European physicians; the Siamese method of protecting the system against small-pox, in existence before the fifteenth century,—another of the greatest of modern achievements; and the Japanese manuscripts, prepared over three centuries ago, giving full description of the obstetric forceps and the rules for its manipulation (introduced by Dutch physicians in the reign of Tokuawa), we can hardly deny the value of ancient records, of hidden

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dusty piles, which, unfortunately, racial prejudices so often seek to bury in the tomb of scorn.

The Hindus, less engaged in efforts to develop the mechanical commodities which constitute the greater part of our civilization, cannot but have contributed much to the art of healing. They may have entered many false channels of thought (which proclivity has not been absent from Western medicine), but a careful perusal of Pundit Abinash's work will prove beyond a doubt that their mental labor was not sterile.

Charaka's fanciful pathology and quaint therapeutics simply accord with the local customs and belief of the period during which they were formulated. Ancient civilization, which has furnished so many hints to modern art, would likewise inspire us, were its medical lore read in the light of modern research. In a mass of rubbish could be found many hints, much food for thought, many seeds then and now deprived of proper attributes for development, but which time will some day render fruitful.

Pundit Abinash is rendering a great service, not only to medical men who take an interest in historical medicine, but also to Sanskrit scholars. It is the author's firm belief that if his work "succeeds in attracting the attention of scientific men in Europe and America, it is sure to produce many important changes in modern systems of treating disease. . . . Charaka is a highly philosophical work. Its deliverances on many subjects, unsurpassed for brevity and weight, are, like those of Bacon, extremely suggestive. Locked in a difficult tongue, those hints, have for ages lain unutilized. Whether

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employed in teaching students or practicing their system, Hindu physicians have moved too much in a groove. The vigorous intellect of the West, by taking up those hints, may produce results of the utmost importance to science and the sacred cause of alleviating misery." We bespeak for him the deep appreciation and encouragement he trulydeserves.

C. E. SAJOUS.

(The Apothecary, Chicago, December, 1892.)

CHARAKA SAMHITA.—India has a voluminous medical literature. One of the most ancient and best known and studied of the Hindu works on medicine is "Charaka Samhita," which cannot be less than a thousand years old, and is believed to be much older. Charaka was a Hindu sage, and his work—Charaka-Samhita—is based upon a treatise of a pupil of Punarvasu, of the race of Atri. The Vedas frequently mention the names of Atri and Punarvasu. The *Ayurveda* (Science of Life) was obtained by Bharadwaja from Indra, "the chief of the Celestials." Punarvasu got it from Bharadwaja and communicated it to his pupils, one of whom was Agniveca, who wrote the treatise (based upon the *Ayurveda*) which Charaka edited and corrected, and which is known by the title of Charaka-Samhita (the sacred writing of Charaka).

This ancient work is translated into English by Pundit Abinash Chandra Kaviratna of Calcutta, to whose kind courtesy the editor of THE APOTHECARY is indebted for the translation, of which three parts (88 pages) have so far been issued.

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The publication of this English translation of Charaka-Samhita is not a mercenary venture, but a labor of love on the part of Abinash Chandra Kaviratna, who desires to make known to the modern world the achievements of the *Rishis* in medical science, and who says, in a letter referring to his work, that "many of the discoveries of modern science were well known to the sages of ancient India."

Physicians and pharmacists will find the work intensely interesting, and to most of its readers the contents will prove a revelation, for, instead of being a collection of mystic exorcisms, the work abounds in highly philosophical aphorisms, and its materia medica puts to shame some of the simples and compounds extolled by European medical writers of comparatively modern times.

The medicines mentioned in Charaka-Samhita are principally plant drugs. Among them we find *Artemisia vulgaris*, *Calamus*, *Glycyrrhiza*, *Zingiber*, *Azedarach*, *Ricinus communis*, *Hordeum*, *Granatum*, *Aconitum heterophyllum*, *Asafœtida*, *Cardamomum*, *Solanum nigrum* *Cinnamomum*, *Piper nigrum*, *Piper longum*, *Catechu*, *Santalum rubrum*, *Cassia fistula*, *Sinapis*, *Coriandrum*, *Santalum album*, *Crocus*, *Caryophyllus*, *Cuminum*, etc. Species of Strychnos, Convolvulus, Berberis Asclepias, Solanum, Rumex, etc., are also enumerated. Sulphate of iron is among the inorganic remedies.

The remedies include the principal classes now recognized, as tonic, alterative, febrifuges, anodines, stimuants, sedatives, emetics, cathartics, anthelmintics, diuretics, diaphoretics, expectorants, astringents, etc.

The pharmaceutical preparations mentioned are principally the infusions, decoctions, powders, ointments and plasters.

The hygienic and dietetic rules of Charaka-Samhita are remarkably terse and generally as good as those now formulated.

(The Boston Medical and Surgical Journal, Thursday, October, 1892.)

Charaka-Samhita.—The medical literature of ancient and mediæval India is extensively voluminous. Besides a large number of comprehensive treatises there are also several abridgments. It appears that in ancient times all professors of medicine considered it incumbent upon themselves to write text-books for their students, or at least to make an abridgment of somebody else's treatise. The oldest of these treatises and the most famous of them is "Charaka-Samhita," which appeared at least as early as the ninth or tenth century, and perhaps very much earlier. The translation of "Charaka" into English has been undertaken by an eminent scholar, Abinash Chandra Kaviratna, of Calcutta, who is himself a practitioner of the Hindu system of medicine.

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Medical abuses similar to those existing to-day must also have been in existence some centuries ago, for we find that the illustrious son of Atri tells his disciples that "the unknown drug is like poison, or weapon, or fire or thunder, while a well-known drug is like nectar. Drugs unknown by name; appearance and properties, or misapplied even if known, produce mischief. Well applied,

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a virulent poison may become an excellent medicine, while a medicine misapplied becomes a virulent poison. A thunderbolt falling upon the head may leave a hope of life, but a medicine prescribed by an ignorant person will not leave a patient a hope of life. It is better to drink the poison of a snake or the solution of copper, or swallow red hot balls of iron, than assume the garb of a learned man and take food and drink and money from one afflicted with diseases and soliciting relief."

The translation of this vast work into English will bring it before many who previously had heard of it, but were unable to judge of its merits. The book is of great importance both to Sanskrit scholars and to medical men who take an interest in the historical development of medicine, and we hope to lay before our readers, as the translation progresses, any points of special interest which it may contain.

(Medical Record, New York, October 15th 1892.)

CHARAHA-SAMHITA.—It may be that some readers are weary at times of the medicine of to-day, with its arid science, its disappointing art, and the politics of its prophylaxis. If so, we commend them to "Charaka-Samhita," a treatise on Hindu medicine which has recently been put in English by Dr. Abinash Chandra Kaviratna. This treatise comes in parts or lessons, and takes us into new realms of medical thought and new modes of scientific teaching. The right of translation is reserved, but we can give a little idea, perhaps, of how Lesson III. appears in modern English.

(Meyer Brothers Druggist, St. Louis, January, 1893.)

The following extracts from this interesting old work will give an idea of its contents.

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(University Medical Magazine, Philadelphia, May, 1892.)

CHARAKA-SAMHITA.—To the great mass even of the learned of the world, this book, clothed in ancient Sanskrit, has remained a sealed volume; but now the scholar, Abinash Chandra Kaviratna, through the lens of translation, is about to diffuse its light among all people.

As a study in primeval history, as a shooting forth of the germs which in modern times have blossomed out into great gardens, this book will be most interesting; as a practical guide to the treatment of disease we venture to doubt its value.

(The Medical Fortnightly, St. Louis, June 15th, 1892.)

ANCIENT MEDICINE IN INDIA.—Some time ago Dr. Curtman, of this city, received from the author, Abinash Chandra Kaviratna, of 200 Cornwallis Street, Calcutta, the first fascicule of an interesting work. The second fascicule arrived a few days ago.

It is a translation of Charaka-Samhita, an old Brahmin treatise on medicine, written, as it is claimed, some thousands of years ago in the Sanskrit language. Kaviratna is a Brahmin by birth, a Pundit by education, and a physician by profession, and has taken almost incredible pains not only to translate the venerable treatise of Charaka, but also to annotate it in such a manner as to

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carefully indentify the plants and other remedies mentioned in the work. We are greatly surprised in finding in this venerable relic of past ages not incantations and superstitious ceremonies recommended for the cure of all the ills that flesh is heir to, but a reguiar materia medica, comprising many hundereds of medicinal plants and other remedial agents. True, there are many quaint and uncouth articles enumerated amongst them, such as eight varieties of urine and the like, but this is no worse than the stercoraceous remedies employed in European practice even after the middle ages, on the use of which books were written and are found yet as curious relics in the libraries. One of them in the library of the Verein Deutscher Aerzte of this city has the motto: "Stercora sut varia, si non vis credere, gusta."

Charaka, the learned physician, is not really the originator of this work, but the editor and commentator of a still more ancient author, Agnivesa. The latter published his Tantra (scientific treatise) with the approval of a conclave of sages, headed by the son of Atri. The claim is put forth that the knowledge thus given tc posterity was derived through a chain of sages from Deity itself.

Charaka edited and corrected Agnivesa's treatise and while the extreme claim of antiquity may possibly be somewhat extravagant, it is certain that Arabian writers of the eighth century quoted from and commented on Charaka's work as a very ancient one in their time. A few passages are quoted here selected at random from the pages of Charaka-Samhita.

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(The Bulletin af Pharmacy, Detroit, Mich, August 1892.)

Everyone who takes the slightest interest in the history of the medical sciences finds fascinating reading in the literature of Indian Medicine. In this edition of Charaka-Samhita we have something better than the scrappy extracts which occasionally reach us. Carefully read, it will give us a thoroughly good idea of ancient Indian Medicine, which means a pretty fair idea of the modern article. Its appearance in short monthly instalments will enable even our busy physicians and pharmacists to read it without being greatly burdened.

* * * * * *

But, considering the age in which it appeared, Charaka-Samhita is truly a wonderful production, and, questions of present utility aside, we can heartily agree with the sentiment here quoted: "Modern criticism and scholarship have clearly established that the people of ancient India constituted the oldest, the most civilized, and the most philosophic section of the Aryan race, and that they gave to the rest of the world its literature and science, in fact, its materials of thought and culture of every kind. That the greatest medical work of such a people should remain a sealed book to the largest portion of mankind, is a slur on civilization." From this point of view alone, the publisher deserves the thanks of the entire civilized world for undertaking the translation, a work which, performed in the manner in which he is performing it, is really stupendous. It is to be hoped that the two professions in America will not be slow in lending their support to the enterprise by becoming subcribers to the work.

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(The College and Clinical Record, Philadelphia, September, 1893.)

An Interesting Revival.—In this practical age we are apt to overlook much that is being done to enrich medical literature and to add to the general store of professional knowledge in other countries, especially in those whose language is not intimately allied to our own. It may interest many of our readers, especially those of a literary turn, for instance, to know that in India one of the oldest medical writings of that empire, "Charaka-Samhita," is being translated, and that at least two of the fasciculi have already appeared, published by Abinash Chandra Kaviratna, of Calcutta.

It is said that the medical literature of ancient and mediæval India is exceedingly voluminous; and this revival of a distinctly valuable medical treatise must be regarded as important, whether considered philologically, historically, or from a literary standpoint, by American medical men. Generally speaking, there seems to be more touch between the people of the United States and those of India in matters intellectual than between the Indians and Englishmen. The insular prejudices of the latter very often stand in the way of their appreciating the literary and scientific remains of that very old country. Very possibly, the politcal supremacy of Englishmen in India lies at the root of this contempt for everything Indian. Be that as it may, the truth is obvious that America always sympathizes with the productions of ancient Indian genius more readily than any other country. America is free from prejudices. This is very probably the cause. The recent labors of Protapa Chandra Roy in publishing an English translation of the great Indian epic, "Maha-

bharatam," are more appreciated in America by American scholars than even in Germany.

(North Carolina Medical Journal, March, 1893.)

CHARAKA-SAMHITA.—We have received the fourth *fasciculus* of his very interesting work. Charaka and Susruta are the acknowledged authorities on Hindu medicine. They are written in Sanskrit, but their true, philosophical and weighty deliverances are being given to the English-speaking world, through the labors of Avinash Chandra Kaviratna, a distinguished physician of India. It is a great and laborious work he has undertaken, and will be duly appreciated by all who feel an interest in the history of the healing art. The translator has added many foot-notes alluded to in the text, and giving the English and botanical equivalents for the names of Indian drugs.

(American Journal of Pharmacy, February, 1893.)

When noticing the publication of the first fascicule on p. 286 of our last volume, a history of this ancient work was given as far as known, and its importance for the study of medicine in general, and of materia medica in particular, was pointed out. Three fascicules of the English translation are now before us, containing seven lessons which treat of longevity; of drugs and gruels useful in curing diverse diseases; of purgatives and astringents; of proper diet; of food in different seasons, and of the inadvisability of suppressing the urgings of nature. The explanatory annotations, added by the translator, will be especially appreciated by the reader. In this

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form the work is unqestionably a most valuable addition to the history of medicine in earlier times, made accessible to those who are not conversant with the ancient languages of Eastern countries.

(American Journal of Pharmacy, May, 1892.)

This, the oldest medical work known, was written in Sanskrit, and translations of it into several of the Eastern idioms have been published heretofore, among others by the physician who is now engaged with its translation into English, and the publication of this English version, with explanatory comments. Some twelve years ago an attempt was made by Dr. Mahendra Lal Sircar, to issue such a translations, and a portion of the work was published in a medical journal in Calcutta; but the effort was finally abandoned owing to impaired health. We believe that no translation into any Europeon language is in existence, and the one now under way will, therefore, be the first to make that ancient work accessible to those not conversant with the language of India.

Aside from the philological value, which a correct translation will undoubtedly possess, its attractiveness to the physician and the student of natural history lies in its historical character, by showing the principles upon which hygienic measures were based at that remote period, and the means then employed for preserving health and combatting disease. That many of the important remedial agents of the present day are derived from India, is well known they have, as a rule, been employed there from a very remote period.

Here is a Verse containing a Summary.

The different kinds of oils, the rules about their administration, the evil consequences of the improper administration of Oils, with the medicines that should be used on such occasions, have all been expounded (in this Lesson) by the illustrious son of Chandrabhāga (*viz.*, Punarvasu) unto Aginveça agreeably to the questions he asked.

Thus ends the Thirteenth Lesson on Oils in Agniveça's treatise as revised by Charaka.

LESSON XIV.

WE shall now expound the Lesson on Sweda. Thus said the illustrious son of Atri.*[1]

I shall now explain the different kinds of Sweda. By duly administering them, diverse diseases generated by disorders of wind and phlegm that admit of being removed by such processes, are alleviated and cured.[2]

If the wind be subjugated by administering Sweda after the proper use of Oils, stools and urine and vital seed are easily passed or discharged without any kind of obstruction.[3] Even wood that is dry, can, by the proper application of oil and heat, be made to bend. What then need be said of human beings having life?[4]

When consistent with the diseases (in which it is applied), the season (of its application), and the constitution of the person treated, Swedana, consisting of the proper materials properly selected, and applied to the proper parts of the body, is regarded beneficial. Only it should not be very hot nor very mild.†[5]

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* To render the word 'Sweda' into 'diaphoretic,' would be incorrect. It should be explained that Sweda is often used to signify the application of heat or fomentation even when the causing of perspiration is not the end proposed. It includes also warm water baths, vapour baths, and hot cataplasms of medicinal plants. I shall, therefore, use the word *sweda* or *swedana* in the original, for diaphoretics would not be a good substitute.—*T.*

† The word 'apekshah' is grammatically connected with all the three words preceding it. 'Dravyavān' is consisting of the proper materials or articles. 'Mridu' is literally mild, *i.e.*, cool.—*T.*

In diseases generated by cold, and when the body becomes cold (in certain diseases), Sweda should be resorted to. If the patient happens to be endued with great strength, the Swedana to be applied should be strong; if the patient be of middling strength, the Swedana to be applied should of be middling force; and, lastly, if the patient be weak, the Swedana to be applied should be mild.[6]

In diseases of wind and phlegm, of wind only, and of phlegm only, the Swedana that should be resorted to should respectively be both cool and dry, cool, and dry.*[7]

If the wind in the Āmāçaya be excited, the Sweda that is beneficial in the first instance is the dry one. So if the phlegm in the Pakkāçaya be excited, the Sweda that is beneficial in the first instance is the cool one.†[8]

Sweda should never be applied to the testicles, the region about the heart, and the eyes. If at all necessary, the mildest Sweda should be used with regard to those parts. As regards the pubic and iliac region, Sweda of middling force should be applied. With respect to the rest of the regions of the body, Sweda of the desirable force may be used.[9]

If Sweda is ever to be applied to the eyes, the eyes should be first shut and then pure cotton cloth, or soft balls made of the flour of wheat, or the petals of the lotus or other flowers, should be used for the purpose.‡[10]

If Sweda is ever to be applied to the region of the heart, it should be with cool strings of pearls, with cool vessels (made of metals), with lotus-petals, and with hands cooled in water.[11]

When the body has become cool or the pain has been alleviated, when the stiffness and heaviness of the body or limbs have

* The meaning is this: in diseases of wind and phlegm, the Swedana should be both cool and dry; in diseases of wind only, it should be cool; and in those of phlegm only, it should be dry.—*T.*

† The 'āmāçaya' is that part of the stomach where the food goes immediately after being eaten; while the 'pakkāçya' is that part of the stomach where digestion takes place.—*T.*

‡ 'Nakṭaka' is a piece of cloth or a wiper made of cotton. 'Pure' is 'free from dust.'—*T.*

disappeared, when the body has become soft, the process of Sweda should, it is said, be discontinued. Excitement of the bile, swoons or loss of consciousness, langour of limbs, thirst, burning sensation in the skin, perspiration, and weakness of limbs, are indications of one unto whom Sweda has been administered in excess.[13-14]

The course of conduct, depending upon the use of sweet unctions and cooling things, that has been laid down in the Lesson called Tasyāçitiya (VI)., in respect of the hot season, should, in its entirety, be followed by one unto whom Sweda has been applied in excess.

Sweda should not be applied to the following persons, *viz.*, those that are habituated to eat or drink astringents, those that regularly drink alcoholic stimulants, women that are quick with child, persons subject to hemorrhage caused by excitement of the bile, those whose bile has been excited, those that have diarrhœa, those that are dry, those that are afflicted with diabetes, those that are suffering under prolapsus ani or prolapsus uteri, those whose constitutions have been injured or disorderd by poison or alcohol, those that are fatigued, those that are in a swoon, those that are adipose, those that are afflicted with gonorrhœa through disordered bile, those that are thirsty, those that are hungry, those that have given way to wrath, those that are under the influence of grief, those that are afflicted with anæmia and dropsy, those that have sores on their bodies, those that are afflicted with hemorrhages caused by disorders of the wind, those that are very weak or very emaciated, those whose constituent elements have dried up, and those that labour under gutta serena.*[15-18]

Sweda is regarded as beneficial in all the following diseases, *viz.* catarrh, phthisis, hiccup, asthma, heaviness of limbs, otalgia, wry neck, head-ache, hoarseness of voice, choking up of the voice, facial paralysis, paralysis of a particular limb or of the whole body, in spasms and contortions of the body, suppression of stools and

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* Chakrapānidatta points out that notwithstanding this prohibition, if the disease to be treated be such that nothing but the application of Sweda will cure it, then Sweda should be applied on the principle of choosing the lesser to the greater evil. By 'Madhu-meha' every kind of Meha is supposed to be indicated. 'Meha' is a common term by which various affections of the urine are indicated.—*T.*

urine, obstruction in the flow of the vital seed, yawning, pains in the sides or back or loins or abdomen, sciatica, strangury or painful micturition, enlargement of the testicles, pains all over the body, diseases in the feet, the thighs, the knees, and the calf, and pains in those parts of the body, swelling or intumescence, spasms, diseases of the stomach, exposure to cold, tremblings and tremours, diseases in ancles caused by the wind being excited, diseases in which the body becomes contracted in consequence of the provocation of the wind, diseases called Āyāma (due to the wind), sharp and shooting pains of every kind, stiffness of limbs, heaviness of limbs, and loss of the sensation of touch.[19-23]

Sweda should be applied with balls made of *Sesamum Indicum, Phaseolus radiata, Dolichos uniflorus* (syn, *Dolichos biflorus*, Roxburgh), rice, ghee, oil, meat boiled with rice, Pāyasa, Kriçara, and meat.*[24]

With the dung of the cow, the mule, the camel, the boar and the horse, mixed with chaff (of paddy) or wheat, as also with sand, dust, pounded stone, dried and pounded cowdung, and iron dust, collected together within a piece of cloth and made into a loose ball, Sweda should be applied to persons of phlegmatic constitutions. With the articles mentioned in Verse 24, Sweda should be applied to persons whose constitutions are subject to the influence of the wind.

In Prastara-sweda the articles mentioned above are applauded, the selection, of course, depending upon the particular disorder or disease that is sought to be removed.†[25-26]

In subterranean chambers, rooms specially designed for the

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* Each of these articles is to be used for being converted into a ball. The Bengali Commentator explains that this is cooling Sweda. 'Pinda-sweda' is explained by the Commentator as 'Pinda rupa Sweda'; 'Sweda' here means the articles with which the operation is to be performed. Of course, the sense is, as already said, that the operatio is to be performed with balls made of the articles indicated.—*T.*

† Having spoken of the 'Pinda-sweda,' the speaker refers here to the 'Prastara-sweda.' The difference between the two is that in the former the articles used are first converted into a jelly-like substance and then formed into balls. In the latter, the articles remain partially or totally dry, and are, therefore, put into a piece of cloth and made into a *loose* ball.—*T.*

purpose and called Jentākas, and chambers having no windows and, therefore, very warm, all heated for sometime by smokeless fire, the patient, after being rubbed with oil, may easily undergo the operation of Swedana.‡[27]

The flesh of domestic animals (such as goat or sheep), of animals living in marshes (such as buffalos), of aquatic animals (such as tortoises), and the head of the goat, as also the middle portion of the boar, its bile and blood, oily seeds (like those of the castor-oil plant), sesame, and rice, should all be boiled together and with the decoction thus obtained should a patient be subjected to the operation called Nādi-sweda by the learned physician, experienced in the modifications brought about by country and season, and guided by reason.[28-29]

Vāruna (*a*), Amritaka (*b*), Eranda (*c*), Sigru (*d*), Mulaka (*e*), Sarshapa (*f*), the leaves of Vāsā (*g*), and Vangça (*h*), and Karanja (*i*), and Arka (*j*), and Açmantaka (*k*), as also the leaves of Sobhānjanaka (*l*), of Çairiya (*m*), of Surasā (*n*), and of Arjjuka

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† 'Bhugriha' is any subterranean chamber. Throughout the North West such chambers still occur in almost all respectable mansions. 'Jentāka,' as used here, means an artificially heated chamber. 'Ushnargabha griha' is one into which no air is admitted either because there are no windows or because of the windows, if any, not being opened. All these chambers are directed to be heated by means of burning charcoal from which no smoke should emanate. 'Avyakta' is rubbed with oil.'—*T.*

‡ The operations of Swedana spoken of in Verses 27 and 28 are intended, the Commentators remark, for persons whose wind has been excited.—*T.*

(*a*) *Cratœva religiosa*, syn., *Capparis trifoliata*, *Rox.*

(*b*) Another name of Guduchi. *Tinospora cordifolia*, syn; *Menispermum cordifolium.*

(*c*) *Ricinus communis.*

(*d*) *Moringa pterygosperma.*

(*e*) Garden radish. *Raphanus sativus.*

(*f*) Mustard seeds.

(*g*) *Justicia Adhatoda*; syn, *Adhatoda Vasica.*

(*h*) *Bambusa arundinacea*, *Retz.* The Bamboo.

(*i*) *Pongamia Glabra*; syn, *Galedupa Indica.*

(*j*) *Calatropis Gigantea*; syn, *Asclepias Gigantea.*

(*k*) Called also Pāshānbhedi. *Coleus Amboinicus.*

(*l*) *Moringa pterygosperma* (of the red variety.)

(*m*) Called also Nila-Jhinti. *Berleria cristata*, *Linn.*

(*n*) *Ocimum Sanctum.*

(*o*), should all be boiled together. With the decoction thus obtained, a patient should be subjected to the operation called Nādi-Sweda.[30-31]

Another kind of Nādi-Sweda consists of the decoction obtained by boiling together the following, *viz.*, Bhutika (*p*), Panchamula (*q*), wine, butter-milk, the eight kinds of animal urine, the several acids, and oil.[32]

Keeping these several kinds of decoctions in a trough, or filling the trough with ghee, milk, and oil, Sweda should be administered by the physician.[33]

Plasters made of the flour of wheat and barley mixed with Kānjika and other acids, as also with Oils, the seeds with which fermentation is set about for making wines, and salt, are spoken of as highly beneficial.[34]

The physician should apply plasters made of fragrant substances (such as sandal &c.), the seeds with which fermentation is produced for making wines, Jivanti (*a*), Çatapushpi (*b*), Umā (*c*), Kushtha (*d*), and Oils.*[35]

After applying the plaster, it should be bound with some hairy skin that should be free from bad odor and that should be capable of imparting heat or keeping off cold. If such a piece of skin cannot be found, then some silken cloth or warm blanket or petticoat may be used.[36]

A plaster bound up in this way in the night should be exposed

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(*o*) *Ocimum Basilicum.*

(*p*) Called also Yamāni. *Ptychotis Ajowan.*

(*q*) This is a technical term in Charaka, Susruta, and other medical works. There are three kinds of Panchamula, *viz.*, *Trina* Panchamula, *Swalpa* ditto, and *Mahat* ditto. Here the last kind is indicated. It consists of the barks of *Ægle Marmelos*, *Colosanthes Indica*, *Steriospermum-Suave-olens*, *Gmelina arborea*, and *Premna serratifolia*.

(*a*) *Cœlogyne ovalis.*

(*b*) *Pucedanum Sowa.*

(*c*) *Linum usitatissimum.*

(*d*) *Saussurea auriculata*; syn., *Aplotaxis auriculata.*

* The Commentators explain that in cases of phlegm, Umā, Kushtha, and Oils are not necessary. Only when wind and phlegm are both excited, all the drugs are necessary.—*T.*

(by the bandage being taken off) during day time. Similarly, if it be bound up during the day, it should be exposed (by the bandage being taken off) at night. This is necessary for letting off the excess of heat. In the cold season, however, the bandage may be kept for a longer time.[37]

There are altogether thirteen kinds of Sweda. There are (1) Sankara, (2) Prastara, (3) Nādi, (4) Parisheka, (5) Avagāhana, (6) Jentāka, (7) Açmaghana, (8) Karshyu, (9) Kuti, (10) Bhu, (11) Kumbhi, (12) Kupa, and (13) Holāka.[38-39]

When the Sweda is applied by means of pounding the drugs, placing them within a piece of cloth, and heating them on fire, it is called Sankara-sweda.*[40]

The Sweda that is applied to a patient by first rubbing him properly with oil, and making him lie down upon a piece of stone or on a silken cloth or woollen blanket, (and wrapping him therewith), or on a bed made of the leaves of Panchāngula (*a*), Uruvaka (*b*) and Arka (*c*), with a loose ball made of boiled Çuka and Çami and Pulaka paddy, or with Veçavāra, or Pāyasa, or Kriçara, or Utkārikā, is known by the name of Prastara-sweda.†

Take the articles indicated beforehand as fit for purposes of Swedana, *viz.*, the roots and fruits and leaves and calyxes of buds, and the flesh, heads, and feet of the animals and birds (named

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* This process is very simple. The drugs mentioned are all pounded together and placed in a piece of cloth. The four corners of the cloth are then tied together for preventing the drugs from falling down. The knot, however, is generally tied very loosely, so that the pounded drugs have sufficient space to turn or move about within the cloth. The drugs within the cloth are then heated along with the cloth by exposure to a smokeless fire. When the proper measure of heat is obtained, the cloth with the drugs within it, is then applied to the part directed.—*T.*

(*a*) A variety of Eranda, *i. e.*, *Ricinus communis.* It is called Panchāngula because its leaves have indentations at the edge so that there are altogether five projections that look like the five fingers projecting from the palm of the hand.

(*b*) Uruvaka is a variety of the above plant.

(*c*) *Calatropis gigantea* or *procera ;* syn., *Asclepias gigantea.*

† Cuka, Cami, and Palaka are varieties of paddy that are indegenous and are gathered by the poorer classes for food. Veçavāra is prepared by pounding a quantity of boneless flesh and boiling it with treacle, Ghee, *Piper longum*, and *Piper nigrum.* Pāyasa and Kriçara are particular preparations resembling pudding. Utkārikā is a kind of pudding made of *Phaseolus radiatus, Roxb.*—*T.*

before) as also of such as are warm or hot by nature. Mix them with the proper acids and salts and oils or with the proper varieties of urine and milk. Cast all these into a pot or vessel and boil them together in such a way that no vapour may escape therefrom, (that is, by shutting the mouth of the vessel properly.) Make a tube then with any of these leaves, *viz.*, those of the blade of the *Saccharum Sara*, Rox ; or of the bamboo, or of *Pongamia Glabra*, or of *Calatropis gigantea*. The tube should be as thick as the fore part of an elephant's trunk. Its length should a Vyāma (about a fathom). * Its circumference or calibre at one end should be of the measure of the fourth part of a Vyāma while at the other end it should be of the measure of an eighth part of a Vyāma. The tube should be made air-tight by means of such leaves as are thick and not porous. It should have two or three bends. The patient should first be rubbed with prepared Oils that have the virtue of curing all disorders of the wind. Dipping the thicker end of the tube into the boiling vessel, the vapour should be conducted through it to the body of the patient. The vapour, in consequence of its not passing in a straight course as also owing to its force being broken by the several bends of the tube, will serve the purpose of a delightful Sweda. Such Sweda is called Nādi-sweda.[41]

Take the roots and fruits and calyxes of such plants and trees as are destructive of wind as also of all the three faults when they exhibit themselves with force. Boil them together for obtaining their decoction. When agreeably warm, pour the decoction into a jar or a smaller vessel (metallic or earthen) or into a tube. Rub the patient with some Oils, having boiled it previously with the proper ingredients, and cover his body with a piece of cloth. Gently pour or sprinkle over the patient the said decoctions, (using the jar or smaller vessel or tube). This kind of Sweda is Parisheka.*[42]

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* A Vyāma is the lengthmeasured by the outstreched arms of a grown up person.—*T.*

† 'Vātika' means 'Vātāhara,' *i.e.* capable of destroying disorders of the wind. 'Uttara—vatikāni' is 'pravala-vātatridoshaharāni,' *i.e.*, capable of destroying all the three faults of wind, bile, and phlegm, even when they appear in a violent form 'Varshunikā' is a kind of small vessel. Its exact shape is not known. 'Pranādi' i

Take of the articles that are destructive of wind a sufficient quantity. Boil them together for obtaining their decoction. Mix the decoction with Milk, Oil, Ghee, and broth of the proper meat. Pour the mixture into a large tub or trough of warm water and cause the patient to bathe in that tub or trough. Such Swedanam is called Avagāha.[43]

If the sixth kind of Sweda, which is Jentāka, has to be applied, the land must first be examined. Some spot to the east or the north (of the residence of the patient) should be selected. It should be fertile and of wide extent. The soil should be black in color and sweet to the taste, or it may be of a golden complexion. It should be situated on either the south or the west of some river or lake or tank full of water, and very near to its shore or bank. It should be perfectly level. Selecting a particular spot removed from the water by about seven or eight cubits, a round chamber should be erected, facing either the east or the north. It should, however, face the piece of water near to which it is to be erected. Its height should be sixteen cubits. Its circumference also should be of the same length. The walls and the roof should be of Earth and should be well-plastered over with mud. There should be many holes or windows in the walls. Within this chamber, there should be constructed, (touching the walls) all around, but excluding only the space about the door, a ridge of mud whose height should be one cubit and breadth the same. Upon the floor sould then be constructed an oven whose cricumference should be four cubits, and height twice that of a full grown man. This oven should be of earth. It should have many small holes, and its mouth should be covered. A hollow space should be left within it for holding (burning) charcoal. Fill the oven with the wood of Khadira, of Açwakarna, and of other kinds of sacred trees, and set fire to the wood thus placed therein. When the physician understands that the wood has been burnt off and that only a smokeless

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'Nālikā.' The jar, smaller vessel, and the tube must all have many holes in them for the facility of pouring the liquid gradually or in little quantities. The warmth should be agreeable, *i.e.*, capable of being borne without torture.—*T.*

fire has been left, consisting of burning charcoal, and the degree of heat has become such as to be fit for the purpose of Swedana, the patient should then be introduced into the chamber, after having been first rubbed with such oils as are destructive of wind and covered with a piece of cloth. Before introducing the patient into the chamber, he should be addressed in these words :—O amiable one, do thou enter this chamber for thy good and for being cured of thy ailments! Having entered the chamber, lie down at thy ease, on thy right or left side, upon the ridge running all around the floor. Thou shouldst not leave the ridge however copiously thou mayst perspire and near thou mayst feel to the point of losing thy consciousness. In fact, thou must adhere to the ridge as long as thou art not deprived of breath, that is, till thou feelest thyself to be on the point of death itself. If thou leavest the ridge for coming to the door of the room (from desire of escaping from it), thou shalt then, in consequence of thy copious perspiration and the reeling state of thy senses, immediately meet with death. Thou shalt not, therefore, on any account, leave the ridge. When thou shalt feel that all thy impurities have passed out of thy body, that thy perspiration has been copious, that all the pores of thy body have secreted thy impurities, that thy body has become light, that all stiffness of limbs has abandoned thee, that all rigidity has left thee, that thou hast been freed from pain and heaviness, thou shalt then leave the ridge and come to the door.—Coming out of the room, the patient should, for protecting his eyes, abstain from entering or diving into cold water. When thus his pains and lassitude shall have disappeared, the patient should bathe, in happiness, in the usual manner, in warm water. Having bathed thus, he should then eat. This is called Jentāka Sweda.*[44]

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* 'Gunavati' is explained as possessed of fertility; a piece of land, that is, on which the trees are vigorous. 'Madhura-mrittikā' implies that the soil should be sweet instead of being saltish. 'Supatirthe' is very near or close to the water. 'Aratni,' though rendered cubit, means the distance from the elbow to the end of the little finger. It is a few inches less than an ordinary cubit. 'Kutāgāram' is explained by Chakrapānidatta as 'Vartulāgāram' or a round chamber. 'Pindikā' is an 'āli' or ridge. It should go all round the chamber, only the space near the entrance should be kept as usual. 'Kishku' is a cubit. 'Kandu-samsthānam' is 'Kandukārasya samsthānam,' *i.e.*, a place for holding fire or oven. Angāra-koshtha-stambha' is explain-

Take a piece of entire stone of the measure of the patient who is to lie on it. It should be heated by setting fire to a quantity of such wood as has the virtue of destroying the wind. After the wood has been reduced to smokeless charcoal, these should be swept off and the stone washed with warm water, and then overlaid with silken cloth or woollen blankets. The patient should be well-rubbed with oil and then made to lie down on the stone. By this may he easily be subjected to the process of Swedana. He should, however, while made to lie down on the heated stone, be properly coverd with skins and blankets and silken cloth. This process is called Açmaghana sweda. I shall now speak of Karshu sweda.*[45]

The physician conversant with the qualities of soil should cause a hole to be dug below the patient's bed. The hole should be of the form of a *Karshu* (that is, its stomach should be large or spacious but mouth or aperture narrow). This hole should then be filled with burning but smokeless charcoal. The patient should then be made to lie on a bedstead placed above that heated hole. He may thus be easily subjected to a process of Swedana (called Karshu).[46]

A little chamber should be erected neither high nor spacious. It should be circular or round, and should have no windows or holes. The walls should be thick, and they should be plastered over with Kushtha† and other plants. Within the chamber thus constructed, the physician should cause a bed to be made of warm cloth or blankets. All around and over that chamber should then be placed earthen pots containing burning but smokeless charcoal.

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ed by Chakrāpanidatta as 'Angārārtham koshtah avakāçah vidyate-yasmin, sa eva stambhah; *i.e.*, within the oven there must be kept a hollow column-like space for holding the burning charcoals. The Commentator explains that the 'sah' here is equivalent to 'Twam. It may even be omitted, for 'Jāniyāt' alone would give the sense. 'Aprānochcchwāsāt' means as long as the breath of life continues. Khadria is *Acacia Catechu*; syn. *Mimosa Catechu*. Açwakarna is *Shorea robusta.—T.*

* "Raurava' means the skin of the Ruru deer. Generally, it stands for warm skins used either as bedsheets or quilts. Some texts read 'Kaurava.' Chakrapānidatta adheres to this reading. It means cloth made of cotton.—*T.*

† *Applotaxis auriculata*; syn, *Saussurea auriculata.*

The patient should be rubbed with oil and then made to lie down on the bed thus prepared within the chamber. He may, by this process, be easily subjected to the process of Swedana known by the name of Kuti-swedana.[47]

The procedure that has been laid down in the case of Açma-ghana-sweda (*vide* 45) is the same for what is called Bhu-sweda. A spacious ground, perfectly level and unexposed to the wind, should be selected for the purpose.[48]

Take a jar. Fill it with the decoction of such drugs as are destructive of the wind. The jar should then be implanted into the earth to half or three-fourths of its height. Upon its mouth should a bedstead or seat be placed. The bed or the bedstead or the covering of such seat should not be thick. Into the jar containing the decoction should then be thrown heated balls of iron or heated pieces of stone. The patient, after having been properly rubbed with such oils as are destructive of the wind and covered with warm cloth, should be made to lie down or sit upon the bed or seat placed above the mouth of the jar. In this way may he easily be subjected to the process of Swedana called Kumbhi-swedana.[49]

A pit or hole should be dug. Its length should be of the measure of an ordinary bed (about 5 feet). Its depth should be twice its length. The spot selected for the pit should not be exposed to the air and should be sufficiently wide. The sides and bottom of the pit should be smooth and level. The pit should then be filled up with the dried dung of the elephant, the horse, the cow, the ass, mule, and the camel. The contents should then be set on fire. After the contents have burnt off and become a smokeless fire, a bed-stead should be placed upon the pit. A good bed should be placed upon the stead. The patient should, as usual, be rubbed with oil and then properly covered. He should then be made to lie upon the bed thus made. By this he may be easily subjected to the process of Swedana called Kupa-swedana.*[50]

* 'Cayana-vistāram' means of the length of an usual bed. 'Vedhatah' is by depth. 'Avachcchannah' (or, as some texts read, 'Swavachcchannah') means well-covered. This has reference to the body of the patient. 'Susamstirna' means 'properly laid over with a bed'—*T.*

Make a circular or round heap of the dried dung of the animals spoken of above (*viz.*, Elephant, Horse, Cow, Ass or Mule, and Camel). Set fire to the heap. When the heap has been burnt off and reduced to a smokeless fire, a bed of proper dimensions should be spread upon a bed-stead placed upon the heated heap of burnt off dung. The patient should be first rubbed well with such oils as are destructive of the wind, and should be carefully covered with warm cloth. He should then be made to lie down on the bed so made. He may then be subjected to the pleasant process of Swedana called Holāka. These are the three and ten kinds of Sweda spoken of by the Rishi, all depending upon the virtue of fire.*[51]

Physical exercise, the shelter of a warm chamber, the wearing of thick and worm clothing, hunger, copious drinking, fear, anger, plasters or unguents, bottle and sunshine,—these ten, without the action of fire, serve the purposes of Swedana.[52]

Thus have been expounded the two kinds of Swedana, *viz.*, that which depends upon the action of fire and that which does not depend upon it. Sweda that is to be applied to a particular part of the body and that which is applied to the whole body have also been indicated. Oily and dry Sweda have also been described. On the subject of Sweda, therefore, these three couples or pairs have been spoken of. Abstaining from Sweda after the benefit expected from it has arisen, one should rub oneself with oil and then seek to eat the proper food. One who has been subjected to Sweda should abstain for that day from every kind of work requiring physical exertion.†[53]

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* 'Dhitikā' is explained by Chakrapānidatta as 'Cushka-gomayādi-kritah Agnyāçrayah,' *i.e.*, a platform of dried dung.—*T.*

† That Sweda which depends upon the action of fire is of three and ten kinds as indicated above. That, again, which does not depend upon the action of fire is of ten kinds. These two kinds of Sweda may again be spoken of as of two kinds, *viz.*, as applied to a particular time or to the whole body of the former kind is Sankara-sweda; of the latter, Prastarasweda and others. Upanāha is of the first kind, *viz.*, local. Physical exercise is of the latter kind, its action being extended to the whole body. A third classification into two kinds arises from the fact of some Sweda being oily or watery, and some being dry.—*T.*

Here occur some Verses containing a summary.

What benefits may be expected from Sweda, what kind of Sweda is beneficial to whom, the kind of Sweda that is needed for the kind of spot (in the body), those parts of the body unto which Sweda should never be applied, the indications of one in whose case Sweda has been successful and of one unto whom it has been applied in excess, the remedies that should be applied in the case of the latter, they unto whom Sweda should never be applied, and they unto whom it should be applied, the different kinds of articles with which Sweda should be applied, the three and ten kinds of Sweda that depend upon the action of fire, and the ten kinds that do not depend upon the action of fire, and lastly six kinds of Sweda, have all been indicated in this Lesson on Sweda. All that should be said in the matter of Sweda has been said by the great Rishi. The instructor is Punarvasu. The pupils should commit everything to heart.[1-4]

Thus ends the fourteenth Lesson on Sweda in the treatise of Agniveça as revised by Charaka.

SECTION XV.

WE shall, after this, expound the Lesson on such articles as should be kept ready (in view of any untoward consequences that may happen of the administration of emetics and purgatives.) Thus said the illustrious son of Atri.[1]

Verily, the physician, who wishes to administer either emetics or purgatives to a king, or one that is like a king, or one that is possessed of great wealth, every one of whom is fully competent to store large quantities of all sorts of articles, should, before administering emetics or purgatives, cause certain articles to be brought together. If the medicines administered work properly, the articles to which we refer, by being collected together, will not be useless; for they will, as a matter of fact, be of use in many ways. If the medicines, on the other hand, produce evil consequences, then the nature of those evil consequences should be noted and ascertained, and the articles stored may then be used as remedies for neutralising or correcting those evil consequences.

If the consequences to which we refer do actually arise, then the articles to which we refer, if not previously kept ready, may not be immediately obtained notwithstanding the possession of wealth by him for whom they are wanted.[2]

Unto the illustrious son of Atri that made this observation, Agniveça said,—

It seems to me, O illustrious one, that a physician of knowledge and wisdom should, at the very outset, act in such a way (in view of the disease he is to treat) that the drugs (emetics or purgatives) he is to administer may, in consequence of his action, at once succeed in producing the intended results without leading to the faults of excess of correlation, absence of correlation, or injudicious correlation. With respect to all actions, that success is desirable which results from a judicious application of means. Distress or evil is always due to an injudicious application of means. If action commenced judiciously or injudiciously were to lead to success or failure in quite an arbitrary way, knowledge and ignorance then would have no distinction.*[3]

Unto Agniveça the illustrious son of Atri replied in these words :—

O Agniveça, it is only ourselves, or persons like ourselves, that can act in such a way in view of the disease to be treated that the drugs to be administered may at once lead to success in producing the intended results without the appearance of the faults of excessive correlation or absence of correlation or injudicious correlation. There is no one competent to properly teach such felicity in the matter of the administration of drugs. Nor is there any one that is competent to receive, even when taught, that felicity of which we speak.[4]

Even if one may be found competent to receive such instruction, I do not see one that is competent to comprehend it, or, having comprehended it, to apply it in practice. The diverse and change-

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* I have rendered the first portion of Agniveça's observation rather freely. The drift of the observation is clear. 'Ekāntena' is explained as 'without the faults of Atiyoga, Ayoga, and Mithyāyoga.' 'If action commenced judiciously or injudiciously were to lead to success or failue' means 'if action commenced judiciously lead to success or failure,' as also 'if action commenced injudiciously lead to success or failure'.—*T.*

ful conditions and properties are exceedingly subtile (and, therefore, difficult to understand) of the triple faults (*viz.*, wind, bile and phlegm), of drugs, of the place which forms the patient's habitat or the seat of his disease, of the season in which the disease has appeared, of the constitution of the patient, of his diet, of the adaptability of the patient, or the medicaments to the conditions of existence surrounding the patient; of the strength, disposition (both physical and mental), and age or years of the patient. The conditions and properties, if reflected upon, would confuse and confound the understanding of even a person of ample and clear intelligence. What need then be said of one that is endued with little understanding?*[5]

Hence it is necessary that we should give instructions in respect of both the topics, *viz.*, the proper administration of dangerous drugs, and the remedies that are needed (if the dangers feared do occur). We shall also, after these, discourse upon what steps and things are necessary for achieving success. In this Lesson, however, we shall lay down in brief those diverse articles that require to be kept ready in view of the dangers to which we allude. They are as follows:—

In the first place a mansion must be constructed under the supervision of an engineer well-conversant with the science of building mansions and houses. It should be spacious and roomy. The element of strength should not be wanting in it. Every part of it should not be exposed to strong winds or breezes. One portion at least should be open to the currents of wind.†

* The diverse conditions and properties of the things indicated here have all been referred to in the previous Lessons. They are thus recapitulated by the Commentator. The conditions of wind, bile, and phlegm, refer to their decrease, increase, and equability or normal measure. 'Deça' or place refers to both habitat and seat of disease. The conditions of drugs have reference to their newness, freshness, staleness, and dryness or the reverse; in case of drugs derived from animals, the reference is to the kind of food upon which the animals have subsisted; the character of the soil that has produced them; their purity or impurity owing to co-existence with other objects; then again whether the decotion is to be taken, or pills or the other forms in which they are capable of being used; their measure; &c.—*T.*

† The meaning is that though protected against the breeze or strong winds, one portion of the mansion should be exposed to the breeze.—*T.*

It should be such that one may move or walk through it with ease. It should not be exposed to smoke, or the Sun, or dust, or injurious sound and touch and taste and form and scent. It should be furnished with staircases, with pestles and mortars, privies, accomodation for belting, and cook-rooms.[6]

After this should be secured a body of attendants of good behaviour, distinguished for purity or cleanliness of habits, attached to the person for whose service they are engaged, possessed of cleverness and skill, endued with kindness, skilled in every kind of service that a patient may require, endued with general cleverness, competent to cook food and curries, clever in bathing or washing a patient, well-conversant in rubbing or pressing the limbs,* or raising the patient or assisting him in walking or moving about, well-skilled in making or cleaning beds, competent to pound drugs, or ready, patient and skilful in waiting upon one that is ailing, and never unwilling to do any act that they may be commanded (by the physician or the patient) to do. A number of men should also be secured that are skilled in vocal and instrumental music, in hymning encomiums and eulogies, conversant with and skilled in reciting verses and pleasant discourses and narratives and stories and legendary histories, clever in reading the face and understanding what is wanted by the patient, approved and liked by him upon whom they are to wait, fully conversant with all the requirements of time and place, and possessed of such politeness as to become agreeable companions. The mansion should also be stored with an adequate supply of Lāva (a), Kapinjala (b), Çaça (c), Harina (d), Ena (e), Kālapuchcchaka (f), Mrigamātrika (g). and Urabhra (h).[7]

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* 'Samvāhaka' is explained by the Commentator as 'Hastapadādi-sammarddaka.'—*T.*

a. *Perdix Chinensis.*

b. The francoline Partridge.

c. The hare.

d. The common variety of the spotted deer.

e. The black antelope.

f. The black-tailed deer.

g. A large species of deer fatter towards the abdominal and hinder parts.

h. Sheep.

A cow also should be kept, yielding copious milk, of a quiet disposition, healthy, having all her calves living,* well tended with food and drink, and kept in a fold that is properly cleaned. So also should be kept little vessels or cups, larger vessels for washing the hands and face, water-vessels or jars, small jars or pitchers dishes, metallic or earthen jars, cauldrons or pans, larger and smaller jars,† vessels called *kundas*, hollow vessels for covering articles, wooden or metallic ladles, mats, covers of cloth or blankets, vessels for boiling oils and ghee, churning rods, deer-skins and sheepskins, rags, cloths made of cotton and wool, strings and chords, beds and seats, vessels called *Bhringāras* full of water and flatter vessels for holding spittle and evacuations, all placed ready for use, good beds placed upon bedsteads and overlaid with white sheets ‡ and containing pillows, for use when sleep is needed, beds and carpets for lying down or sitting upon, articles necessary for the operations of *Sneha*, *Sweda*, *Avyanga*, plasters, fomentation, rubbing, vomiting, purging, application of oily or other kinds of enemata, errhines, urination, and passing of stools, well-washed mullers, and flat stones that are smooth and rough and neither smooth nor rough, and diverse kinds of instruments, domestic and surgical. Smoking tubes, enemas, and enemas of a special kind called *uttaravastikas*, brushes and brooms, balances and weights, measuring vessels and baskets, Ghee, oil, fat, marrow, honey, treacle, salt, fuel, water, honey-wines, sour gruels of different varieties, different kinds of wines, whey, butter-milk, sour gruel of paddy or rice, and the different varieties of animal urine, should also be kept ready.

So also Çāli (*a*), Shashtika (*b*), Mudga (*c*), Māsha (*d*),

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* If a cow loses a calf, that is taken as an indication of ill-health or of some disease.—*T.*

† These are all vessels of smaller or larger size for holding water. They differ also in shapes.—*T.*

(*a*). A variety of paddy.

(*b*). Ditto., so called for it is supposed to ripen in 60 days.

(*c*). *Phaseolus Mungo.*

(*d*). *Phaseolus Roxburghii*; syn. *Ph. radiatus*, *Roxb.*

Sesame, Kulattha (*a*), Vadara (*b*), Mridvikā (*c*), Parushaka (*d*), Abhayā (*e*), Āmlaka (*f*), Vibhitaka (*g*) and diverse other articles fit for the extraction of Sneha and for Sweda, as also emetics and purgatives, and articles that are both emetics and purgatives, those that are astringent, that increase the appetite, promote digestion, cool the system, and destroy the wind, should be kept ready. Besides these, such other articles should be kept ready as may be needed in view of other anticipated evils. Other things, again, that may conduce to the ease, comfort, and happiness of the patient, should similarly be kept ready.[8]

Having kept these articles ready for use, the patient should be treated with either Oils or Sweda as the case may demand. If during the period of such treatment any mental or physical disease of a violent character suddenly afflicts the patient, the physician should strive to suspend the administration of Oils and Sweda.[9]*

Having suspended the administration of Oils and Sweda, the physician should, during the period of suspension, adopt towards the patient the treatment that is laid down for that mental or physical disease whose appearance has been sudden. After such adventitious disease will have been cured by this means, the physician should recommence the administration of Oils and Sweda. When in consequence of such administration the patient is seen to become cheerful and restored to happiness, and regain such appetite as to properly digest what has been taken the day before (in the form of food or drink), then should he be caused to bathe by plunging in water up to the neck,† to smear his body

(*a*). *Dolichos uniflorus*; syn. *Dolichos biflorus, Roxb.*

(*b*). *Zizyphus Jujuba.*

(*c*). Dried grapes, called Kiss-Miss. *Uvæ passæ.*

(*d*). *Grewia Asiatica, Linn.*

(*e*). *Terminalia Chebula.*

(*f*). *Phyllanthus Emblica, Linn.*

(*g*). *Terminalia Bellerica. Roxb.*

* The Commentator explains that 'asya' in the last line means 'Snehasya' or 'Swedasya vā.—*T.*

† *I. e.*, the head should not be permitted to be plunged into the water.—*T*,

with fragrant unguents, to wear garlands of flowers and clean vestments, and worship and honor the deities and the sancrificial fire, the Brāhmanas, preceptors and seniors, and the physicians waiting upon him. Then, under an auspicious constellatiou, in a favourable lunar day, at a good *Karana* (*a*), and by a propitious *Muhurta* (*b*), the patient should be caused to drink an astringent decoction that has been properly blessed by a Brāhmana with sacred *Mantras* (*c*), and prepared from honey and liquorice and rock-salt and liquid molasses and the fruit called *Madana* (*d*).[10]

The astringent drink that should be given to the patient should, of course, be of the proper measure. What measure or quantity should be prescribed must depend upon the constitution of each individual. That should be regarded as the proper measure or quantity for an individual which is capable of removing the complaint. Indeed, that which is productive of neither excess of correlation or absence of correlation should be taken as the proper measure.[11]

Having caused the patient to drink the astringent, the physician should wait for a little while. When it is understood, from the appearance of perspiration, that the faults (of bile, wind, and phlegm) in the patient are abating, or from the hair of the patient standing on end that the faults have changed their locale, or from the noise in the stomach that the faults have passed into the stomach, or from the appearance of nausea or of saliva in the mouth that the faults are seeking an outward course for escape through the mouth, the patient should then be given a bed or seat as high as the knee, fraught with comfort, spread over with an excellent cover, and furnished with pillows. This seat or bed should be as well made as one for sleep. A pan should also be kept for holding the saliva and other matter ejected from the patient's stomach. A number of men should be kept in attendance for doing such

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(*a*). An astrological division of time, depending upon conjunctions of planetary bodies. They are eleven in number.

(*b*). A division of time, less than an hour.

(*c*). Sacred texts from the Vedas and other scriptures.

(*d*). *Randia dumetorum*, *Roxb.*

clinical services as may be needed. Only such friends and well-wishers should be employed as are agreeable and at whose sight the patient does not shrink. They should be set to the task of holding the patient's forehead and sides and gently pressing and rubbing the navel and the vertebral regions. The patient should then be instructed in these words:—Disposing the mouth, the palate and the throat in a proper manner, and without much exertion, throwing out the matter when the urging to throw out becomes pronounced, bending the while the neck, head and whole body slightly forward, promoting urgings that are unpronounced, with nailless fingers or the stalks of Utpala (*a*), of Kumuda (*b*), and of Saugandhika (*c*), so inserted as only to touch the throat without penetrating it, do thou conduct thyself for a little while.*[12-13]

The patient should conduct himself according to this way. The physician should, with close attention, observe the ejected matter in the pans. From observation of the characteristics of the ejected matter, the skilled physician will be able to understand whether there has been excess or absence of correlation or judicious correlation in the matter of the administration of emetics. The physician who observes with attention the ejected matter, will, again, succeed in doing what is proper for counteracting the faults, guided by the indications noticed.

Hence, the physician should always observe with close attention the ejected matter.[14]

As regards this, the following are the indications from which are to be inferred the excess and absence of correlation, and judicious correlation, (in respect of the administration of emetics.)†

(*a*). *Nymphœa stellata.*

(*b*). *Nymphœ Lotus, Linn.*

(*c*). Otherwise called Kalhāra. A variety of Lotus.

* The two fingers generally inserted are the second and the third. Regarding those that are to attend upon the patient, the physician should always select such persons as are agreeable to the patient.—*T.*

† *I. e.*, over-administration, insufficient administration, or proper administration of the drug. Henceforth, when the terms Atiyoga, Ayoga, and Yoga occur, I shall render them as over-administration, insufficient administration, and proper or judicious administration.—*T.*

A disinclination to vomit arising from whatever cause, a throwing out of the medicine unaccompanied by the faults or impurities whose ejection is desired, the entire absence of ejection of either the medicine or the faults or both, are symptoms indicative of an insufficient administration of emetics.

An inclination to vomit, arising at the proper time (*i.e.*, neither too soon after the administration of the medicine nor too long after it), the existence of mild pains when the urging to vomit becomes pronounced, the throwing out of the anticipated impurities in due order (*i.e.*, at first phlegm, then bile, and lastly wind), and disappearance of the action of the medicine of itself (*i.e.*, without the necessity of administration of antidotes), are symptoms of a judicious or proper administration of emetics.

When the administration has been proper or judicious, the physician should, by observing the quantity of the matter ejected, ascertain whether the vomiting has been violent, or middling, or mild.

When there has been an over-administration of emetics, the ejected matter becomes frothy and mixed with blood, and its hue becomes as variegated as that of the peacock's plumes. These are the indications of over-administration.[15]

The disorders or afflictions brought about by over dose and insufficient dose are flatulence in the stomach, cutting pains in the anal canal or lower duct, secretions from both the mouth and the anal duct,* and a sensation of pressure against the heart; pains in the body, discharge of living blood, stiffness or rigidity of the body, and a sense of weariness or fatigue.[16]

When by a judicious administration of emetics the patient is seen to have vomited copiously, the physician should cause his hands, feet, and mouth to be washed, and should give him rest for a short space of time (comforting him the while with words of assurance). He should next cause the patient to drink (inhale), according to the extent he can, the smoke of any of these three kinds, *viz.*,

* In the case of emetics, the secretion issues from the mouth; while in that of purgatives, it issues out of the anus.—*T.*

smoke that serves the purpose of oilifying the body, or smoke that acts as a purgative, or smoke that has the virtue of destroying the faults of wind, bile, and phlegm. After this, the patient should once more undergo the operation of washing his hands, feet, and mouth. When he has undergone this operation, he should then be introduced into a chamber that is not exposed to the wind. Thither he should be made to occupy a bed and lie down at his ease. The physician should then give him the following instructions :—

Thou shouldst refrain from speaking in a loud voice. Thou must abstain from eating too much. Thou must not sit idly for a long time. Thou must abstain from excessive walking. Thou must not give way to wrath and grief, and thou must not expose thyself to cold and heat and the night dew, and thou must avoid such places as are exposed to the wind. Thou must avoid riding animals and vehicles as also sexual congress, night-keeping, and sleep during day time. Thou must avoid eating such food as is prepared with ingredients that do not agree with one another, or food that is not easily digestible, or food that does not agree with thy constitution, or unseasonable food, or excessive food, or food that is not nutritive, or food that is heavy, or food that is irregular in respect of quantity. Thou must not seek to suppress urgings that have become pronounced, or excite urgings by pressing the diaphragm. Thou shouldst not indulge in any of these in even thy mind. As regards thy diet, there need not be any restriction (in respect of kind or quantity, besides those hereinbefore indicated.)—The patient should follow all these injunctions strictly.* 17

* 'Muhurtamāçwāsya' is explained by the Commentator as 'giving him rest for some time and comforting him the while with soothing speeches.' Smoke, as has been indicated in the Lesson on Smoking, is of diverse kinds. Some oilify the body, some act as purgatives; and some correct the disorders of wind, bile, and phlegm. Any of these three may be taken by the patient. 'Sāmarthyatah' is 'according to the extent of his power', *i.e.*, of smoke the patient should take as much as he can. 'Avaçyāya' is night-dew. 'Grāmya-dharmam',—the vulgarity of the act cannot be better indicated than by this word. The decency of the Sanskrit language knows no bounds. An instance of food whose ingredients do not agree would be ghee or milk and fish; unseasonable food implies food that is taken unseasonably or at irregular intervals. 'These should not be indulged even mentally.' The Hindu physicians understood the action of the mind upon the body.—*T.*

The patient should then, in the evening of that day, or on the next day, be caused to bathe in lukewarm water. Take then a little quantity of red Cāli rice, boil it in water and make a *manda* of it. The liquid portion that is to be obtained after the *manda* has settled down is the gruel that should be administered, while still agreeably warm, to the patient. Marking the strength of his appetite, similar food should be administered to him when the time comes for his second as also his thrid act of eating. When the time comes for the fourth act of eating, similar kind of Çali rice should be taken and boiling it well into a jelly-like substance, mixing it with warm water, and without using any ghee or salt, or using a very little of either, it should be administered to him. The physician should do the same when the time comes for the fifth and sixth acts of eating. When the time comes for the seventh act of eating, take of the same kind of rice a quantity measured by two *Prasritas.** Boil it well till it becomes very soft. Mix it then with warm warter and make it very thin, and use a very little quantity of ghee and salt, and mix it then with the gruel of Mudga. Even this is the food that is to be administered to the patient. The same kind of food is prescribed for the eighth and the ninth acts of eating. When the time comes for the tenth act of eating, take any of these, *viz.*, Lāva, Kapinjala, and the others. Boiled rice, served with the decoction of such meat, with a little salt, will constitute a nutritive food that should be given to the patient. After taking such food, the water that is to be drunk should be warm. The same rule should be observed when the time comes for the eleventh and twelfth acts of eating. After that, the same kind of diet should be continued for a week in succession. On the expiry of a week, however, the patient may betake himself to his usual regimen.[18]

In this state the patient should once more be subjected to the processes of Oiling and Sweda. When he is seen to become cheerful and happy, digesting his food easily, and performing his daily *Homa* and offering the usual articles to the deities and going through the usual auspicious rites and doing his silent

* A *prasrita* is a handful. To this day, little quantities of rice are measured by *prasritas* for domestic purposes.—*T.*

recitations, and when he goes through the prescribed rites of expiation, he should be advised to obtain the benedictions of Brāhmanas at an auspicious lunation, under a sacred constitution, in a proper conjunction, and at a fit hour. He should next be made to take of the measure of an *Aksha*, the paste of Trivrit corrected by the proper ingredients being mixed with it.*[19]

After this, the physician, observing the differences of condition of wind, bile, and phlegm, of the drugs to be administered, the place inhabited by the patient or the seat of the disease, the season in which the disease has happened, of his strength, of the state of his body, of the nature and quantity of his food, of its suitability or assimilation, of the nature of the mind, of the disposition the patient has, and of his age, and noting also all other disorders under which the patient may be suffering, should then treat the patient, that has been sufficiently purged, with such processes as have been laid down in that portion of this work which treats of vomiting, leaving out all methods that depend on smoking. Verily, he should pursue this treatment till the natural strength, complexion, and disposition of the patient returns.†[20]

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* The *Homa* is the rite of pouring libations of clarified butter on the sacred fire. It should be performed daily by every good man of the three higher orders, *viz.*, Brāhmanas, Kshatriyas, and Vaiçyas. By 'Vali' is meant everything offered or dedicated with *mantras* to the deities. It may consist of both vegetables and flowers or animals. In the case of the latter, they are, of course, slaughtered. The Hindu scriptures, however, always discourage the offer of animals to the deities. 'Japa' means the silent recitation of sacred *mantras*, notably the Gāyatri which is regarded as the holiest *mantra* of the Vedas. All disease is regarded as the result of sin. When a Hindu falls sick, he performs the ceremony of expiation, either during the continuance of the illness or after becoming convalescent. An *Aksha* represents the weight of about a Rupee. 'Kalkya' is prepared by grinding dry or fresh vegetable substances on a stone with a muller, and then making a thin paste, with the addition of water when necessary.—*T.*

† These observations apply to the patient that has been sufficiently purged according to the injunctions laid down in respect of purging. The treatment to be followed should be according to what has been laid down in respect of vomiting or the administration of emetics, and should be continued or persisted in till restoration to perfect health. In pursuing such treatment, however, the physician is required to observe the various particulars mentioned. Patients differ from one another in respect of these, and drugs also, although of the same kind, have differences depending, as said already, on freshness or staleness, or manner of use, or quantity, &c.—*T.*

When at last the physician sees that the patient regains his natural strength and complexion and that his mind has become cheerful and that he is living in happiness, indeed, when it is seen that he is digesting easily the food that he takes, when he washes his head, and smears his person with sandal paste and other fragrant unguents, wears garlands of flowers and clean and good vestments, and decks himself with ornaments, the physician should then show him unto his friends and relatives and allow him to conduct himself in any way he likes.*[21]

Here are certain verses.

It is only a king, or a person that is like a king, or one that is enormously wealthy, that can afford to be treated in the above way for the correction of his faults or disorders.†[22] If a poor man finds himself in similar affliction, he should take such purgatives as may be suited to the condition of his affliction, without storing previously such costly and rare articles as have been mentioned before.[23] All men cannot be expected to have or command all kinds of articles. It is, again, not true that the fiercest diseases do not come upon and afflict the poor.[24] Whatever, therefore, a person, however indigent his means, is able to accomplish, when overcome by afflictions, in the matter of medicines, he should, to the utmost extent of his power, accomplish in the matter of taking emetics and such diet as may be prescribed for him by the physician.[25]

By taking these corrective medicines judiciously, which are cleansers of all impurities, which check and cure disorders, and which improve the strength and complexion, one becomes possessed of longevity.[26]

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* 'Cirasnātah' means, literally, 'with head washed.' The sense, however, is that of washing the whole person. A sick person may wash his body only with a wet towel, but in India no one is permitted to wash the head, *i.e.*, the whole body with the head, unless he is perfectly hale.—*T.*

† The treatment that has been described above is called 'Samçodhanam' or correction. The chief end kept in view, while administering Emetics and Purgatives, is the correction of the faults of wind, bile, and phlegm. Graver disorders, or those due to specific causes, have laid down for them other kinds of treatment.—*T.*

Here are some verses containing a summary.

The manner in which Emetics and Purgatives are to be administered unto great men possessed of vast wealth, the articles that should be stored and the object for which they should be stored, and being stored should be applied or administered, the measure in which Emetics and Purgatives (and other articles) should be applied and the manner of their administration, what the indications are of injudicious administration, of judicious administration, and of excessive administration, what the faults are and what the evil consequences are that may follow, what articles should not be used (for purging and vomiting) by persons that are regarded as pure, and what the order is in which the corrective medicines should be administered,—all these have been expounded by Punarvasu in this Lesson called *Upakalpaniyam.*

Thus ends the fifteenth Lesson called Upakalpaniyam in the treatise of Agniveça as revised by Charaka.

SECTION XVI.

We shall now expound the Lesson on [illegible] of the skilful Physician. Thus said the illustrious son of Atri.*[1]

That man unto whom are administered purgatives by a physician that is skilled in treatment, that is possessed of learning, conversant with the scriptures, and ready for action, enjoys the happiness of a restoration to health in consequence of the administration being always judicious.[2] That man, however, unto whom purgatives are administered by a person that pretends to be a physician and is destitute of learning, suffers much misery through either injudicious or excessive administration.[3]

Weakness, lightness of the limbs, abatement of pain and the disease, liking for food, proper action of the heart, improvement of the complexion, the appearance of hunger and thirst and of the

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* 'Prābhritiyam' comes from 'Prabhriti' which means 'prabharanam.' Hence, by 'Chikitsā'-prābhitih' is implied a skilful physician. This Lesson gives certain miscellaneous matters connected with the skilful physician.—*T.*

urgings in respect of both fæces and urine in proper time, the unobstructed action of the understanding, the senses, and the mind, natural or normal action of the wind (within the body), and enhancement of the digestive fire,—these are the symptoms of one that has been properly purged.*[4-5]

The indications of those that have not been sufficiently purged are constant secretions from the salivary glands, heaviness of the heart or the breast, throwing up of phlegm and bile, flatulence, disgust for food, nausea and vomiting, the absence of weakness, heaviness or the limbs of the whole body, lassitude of the calf and the thigh† sleepiness, and sensation of chill pervading the entire body, accession of catarrh,‡ and abnormal course of the wind.[6]

The indications of an excessive or over administration of purgatives are evacuation, in the first instance, of stools, bile, phlegm, and wind in due order, and then the discharge of blood that looks like liquified fat or broth of meat, and after this, the discharge of pure water without any phlegm or bile being mixed with it, and then blood of a dark blue. The other symptoms are thirst and pain in consequence of the obstruction of wind.[7]

The symptoms of an over-administration of emetics also are the same. The additional indications are afflictions of the wind and suspension or loss of voice.[8]

Hence, in the matter of the administration of purgatives and emetics for purifying or correcting the constitution of its faults, an intelligent man should seek a learned and skilful physician for his help, one, that is, who will bestow upon him both long life and happiness.[9]

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* The weakness here indicated is not the weakness of disease but that which naturally follows copious purging. By 'anulomanam' of the wind is meant the downward motion of the wind. This is its natural or normal course. It is only when it rises up that it becomes the source of diverse kinds of disease, 'Kāyāgni' is the fire that resides in the body, or the digestive fire.—*T.*

† 'Janghā' is literally that part of the leg which is between the knee and the sole. 'Uru' is the upper part, *i.e.*, from the knee to the hip-joint.—*T.*

‡ 'Pinasa' is inflammation of the schneiderian membrane. Generally, it stands for all kinds of catarrh.—*T.*

Indigestion, disgust for food, obesity, paleness, heaviness of the limbs, langour or sense of weariness, black eruptions on the skin, urticaria evanida, eruptions of diverse kinds on the skin, discontedness, lassitude, fatigue after slight exertion, a fœtid smell of the body, cheerlessness, constant throwing up of phlegm and bile, sleeplessness, excessive sleep, loss of virility, drowsiness, loss of understanding, wild dreams, loss of strength and complexion, are the symptoms of a man in whom faults have accumulated. These are also the symptoms of one that has been regaled with medicines that promote nutrition and obesity. For one labouring under such symptoms are the processes of purification or correction beneficial. Correction, which is of two kinds, *viz, Urddhya* and *Anulomya*, to be beneficial, should be administered according to the nature or strength of the faults enumerated above and according to the strength or weakness of the patient.*[10-13]

The symptoms of one whose stomach has been corrected or purified are the increase of the digestive fire; alleviation of all diseases, the normal action of all organs; a happy state of the senses, the mind, and the understanding; a healthy complexion, strength, growth, children and virility. Decrepitude comes over such a man after a long time. Longevity becomes his, and that long life is passed in freedom from disease. Hence it is clear that one should, at the proper time, drink the purifying or corrective medicines suited to him and agreeably to sound or judicious advice.[14-16]

The faults of the system, if subjugated by fasts and Pāchanas, may reappear. If subjugated by correctives, they cannot reappear.†[17]

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* 'Sançodhanam,' *i.e.*, the processes of purification or correction described in the previous portion of the work, is of two kinds, *viz.*, Urddhyam and Anulomyam. The first means that Sançodhanam which tends to make wind, bile, and phlegm, act in directions opposite to their normal functions. The second means that which makes these act in directions consistent with their normal functions.—*T.*

† 'Pāchanas' are medicines compounded of vegetable substances. They are administered for aiding the digestion of undigested food. In some cases, they act as appetizers.—*T.*

If the roots be not exterminated of faults and trees, and of such diseases as have the tendency to appear and spread, then, even if they temporarily disappear, they are sure to make their reappearance.[1]

For those in whose case there has been an over-administration (of emetics or purgatives), the drinking of Ghee is applauded, or Oil that is boiled with the ten ingredients having Madhuraka for their first, or the use of oily enemata.*[21]

That man in whose case the administration (of emetics or purgatives) has been insufficient, should first have Oils administered unto him and then should he once again be subjected to the corrective treatment. Indeed, in administering to him such corrective treatment again, the physician, who must be competent in matters connected with dose and time and strength of the patient, should be guided by his remembrance of what has happened before, *viz.*, the recollection of the former dose, the time when it was formerly administered, &c.).[22]

The treatment that is to be adopted in all diseases that are generated by the improper administration of Oils, of Sweda, of correctives, and the improper use of food and drink, will be described especially in that portion of this work which is called *Siddhi* (or success).[23]

The constituent elements of the body become inharmonious in consequence of the presence of causes opposite or antagonistic to them. When, however, causes favorable or not adverse are present, those constituents grow harmonious. It is always the nature, again, of those constituents to suffer diminution and decay.

For the generation or appearance of all existent objects there is adequate cause. For their destruction, however, there is no cause. Some philosophers, in this matter, hold that the cessation of the

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* 'Madhuraka' here implies the 'Jivaniya Gana,' *i.e.*, the aggregate of eight, numbering Jivaka, Rishabhaka, Medā, Mahāmedā, Riddhi, Vriddhi, Kākoli, and Khirakākoli. Some of these are not obtainable or identifiable. With two more *viz.*, Jivanti and Madhuka, they form the Jivaniya Gana. Jivanti is *Cœlogyne ovalis*, and Madhuka is Liquorice.—*T.*

cause (that upholds existent objects) is the cause of their destruction.[25]

Unto the preceptor that had said so, Agniveça put the following question, *viz.*, If destruction proceeds from the very nature of all objects, what then is the function of skilful treatment?[26] What are those constituent elements then that the physician brings back into harmony with the aid of his medicines? What also, O illustrious one, is treatment (of disease)? Indeed, for what end is medical treatment resorted to?[27]

Hearing these words of his pupil, Punarvasu said,—Hear, O blessed and amiable one, what the reasons are that are shown or advanced by the great Rishis.[28]

It is said that for the destruction of existent objects there is no cause, since the cause which brings about destruction cannot be ascertained, like the cause of the lapse of Time that goes on ceaselessly.[29] As Time, quickly passing away, becomes what is called Past, even so an existent object passes away. There is no cause to be ascertained for its destruction. For all that, medical treatment cannot be inoperative.[30]

Those acts by which the constituent elements of the body become harmonious are said to constitute what is called (medical) treatment of disorders or disease. Those acts constitute the duty of men called physicians.[31]

Treatment is adopted with the view of preventing the constituent elements of the body from becoming inharmonious. Verily, it is adopted for the purpose of purpetuating the harmony of those elements.[32]

By avoiding all causes that lead to disorder or the absence of harmony and by having recourse to those that lead to order or harmony, the constituent elements of the body become harmonious, their disorder or absence of harmony being corrected or checked.[33]

Since the physician, that is skilled in treatment, restores, with the aid of favorable causes, the constituent elements of the body into harmony, therefore is he regarded as the giver of happiness

with respect to the body as also of long life.[34] Verily, the physician, in consequence of such happiness of the body and long life, becomes the giver of righteousness and wealth and pleasure both in this world of men and hereafter in heaven.*[35]

Here are some verses containing a summary.

The merits of a physician that is skilled in treatment, the faults that attach to one of a different stamp, the indications of a judicious, insufficient, or over dose in respect of the administration of correctives, (*viz.*, emetics and purgatives), the character of the diverse disorders (that require the administration of correctives), the benefits of the administration of correctives, the chief aphorisms with respect to treatment, the methods of alleviating the faults resulting from an insufficient and over administration of correctives the reasons that exist for treatment, and the object the physician keeps in view, have all been declared by the sage (Punarvasu) in this Lesson on skilful physicians.[1-3]

So ends the discourse on the four principal divisions of this Lesson. Thus ends the sixteenth Lesson, called 'That about the skilful Physician,' in Agniveça's treatise as revised by Charaka.

LESSON XVII.

We shall, after this, expound the Lesson called 'Some diseases of the Head.' Thus said the illustrious son of Atri.[1]

Agniveça said,—Of embodied creatures, what are those disorders which have been said to affect the head? And what are those which affect the heart? What are those disorders, again, of wind, bile, and phlegm (and diverse other constituents of the body), born of variations in respect of their measure?†[2] How many kinds are there of deterioration or loss (as regards the elements of the body)? How many kinds are there, O sinless one, of those

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* All that concerns man is classified under four heads, *viz.*, Religion or Righteousness, Wealth or earthly possessions, pleasure or enjoyments, and Salvation.—*T.*

† 'Māna-vikalpajāh' means 'born of variations in respect of quantity'. The sense is that diverse disease are generated by inequalities in respect of wind, bile and phlegm, and of the other constituent elements of the body.—*T.*

NOTICE.

The English translation of *Charakā-Samhita* will be issued in successive fascicules of 4 forms, Royal octavo, each ; 12 fascicules will be issued every year. Under favorable circumstances, the number of fascicules or the number of forms in each fascicule may be increased. For subscribers in India paying in advance the charge is Rs. 32 for the whole work. For subscribers in Europe and America, the charge is £3 in advance post free. The price for each part is one Rupee. The arrear rate is Rs. 40 (in India) payable (if subscribers wish) in instalments of Rs. 10 each. Remittances to be made to the Publisher, 200 Cornwallis Street, Calcutta, by drafts on Indian Banks or Postal money-orders.

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PART VII.

CHARAKA-SAMHITA

TRANSLATED INTO ENGLISH.

PUBLISHED BY

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[From Dr. M. M. Whelpley, Ph. D., M. D., F R. M. S.,
Editor of *Meyer Brothers' Druggist.*]

Saint Louis, U. S. A.

Dear Sir,

We are again under obligation to you for another fasciculus of your Charaka. We thought the last part was exceptionally interesting, but each succeeding number seems to increase in fascination. The medical profession of the entire English-reading world is under great obligations to you for placing this matter at their disposal. The work is certainly highly scientific and as well as of general interest.

Your truly,
(Sd.) M. M. Whelpley, M. D.

[From Dr. Geo. H. Clark, M. A., M. D., of Philadelphia.]

W. Walnut Lane, German Town,
Philadelphia, *The 27th June,* 1893.

Dear Sir,

I am in receipt of your favour of May, and also of Part V. of "Charaka-Samhita." I am much interested in your work, and look forward to its completion.

The wisdom of the ancients will certainly compare favourably with what we look upon as modern. Certainly the ancient ones were far ahead in many things. I have lately had as a guest a near neighbour of yours, Dr. P. C. Mozumdar, and I enjoyed his visit very much.

I pointed out to him in some parts of "Charaka" points which bear strongly on the truths of modern Medicine.

5

I shall anticipate with pleasure the coming of the other parts of the work.

Permit me to commend you for your vast undertaking.

Very truly yours,
(Sd.) GEO. H. CLARK, M. A., M. D.

[FROM DR. GRIFFITH EVANS, M. D.]

BRYNKYNALL, BANGOR, NORTH WALES,
GREAT BRITAIN, 25*th June*, 1893.

DEAR SIR,

I am much obliged to you for part V. of the *Charaka-Samhita* * * * * * The book is exceedingly interesting and instructive for those who are fond of tracing the origin, growth, and development of Medical Science, and also illustrates some ancient social customs in India.

I am rather surprised to find the following recommendation in a Hindu book.

Page 141, second paragraph, "one should drink warm water, after having taken *ghee* and broth of flesh after having taken oil, &c.," See also page 149, para 4. I understand the peacock is now a sacred bird. Ducks, geese, fowl and pork also are all unclean abominations to Hindus, who think, besides that it is a sin to eat beef or even to touch it. Your Rishis had no such scruples.

There are a few of the lower castes who now eat the flesh of goat, sheep and fish.

When was this book first written? Again thanking you,

I remain, yours truly,
(Sd.) G. EVANS, M. D.

[From Rai Bahadur Dr. A. Mitter, Chief Medical Officer, Cashmere.]

Cashmere,
7th April, 1893.

Sir,—I have received five numbers of your English translation of *Charaka.* I am greatly interested in the work. I have already carefully read your Bengali translation of the same work. No medical man's library should be without Charaka, for his education cannot be complete unless he has studied this great work of practical and philosophical medicine. Charaka is full of elegant aphorisms. I should not be surprised if this translation of Charaka brings about important changes in our ever-changing but always progressive system of treating diseases. The happy wedlock of the ancient philosophical medicine of the East and of the modern rational medicine of the West may produce a new off spring. Every page of Charaka presents examples of drugs, well-known in modern Materia Medica, and suggests their new applications. You are, therefore, doing a public service by translating this work in English, which, as far as I have seen, is done in a splendid manner.

I am, yours faithfully,
(Sd.) A. Mitter,
Chief Medical Officer.

[From Mayor Brothers' Druggists, St. Louis, United States, America.]

As the work advances, the facts become more and more interesting, and we are surprised to find that much we now consider new was well known to the physicians who administered to the ancient citizens of India.

[From Babu Rajnarain Bose.]

Baidyanath, Deoghur,
27th November, 1892.

My Dear Sir,

Fascicule 4 is very interesting. What I admire most in Charaka is his recognizing the intimate relation between health on the one hand and religion and morality on the other. This relation is a deep truth recognized by only the Hindu sages. Health very much depends on the practice of religion and morality which again depend very much on good health. No religion recognizes this truth so much as Hinduism. I remarked to a friend the other day that Hinduism is a huge system of sanitation and that, hence, it is a very good health-officer.

There are very good hygienic rules in Charaka.

Sincerely yours,
(Sd.) Rajnarain Bose.

[From D. Basu, m. d. Offg. Civil Surgeon, 24, Pergunnahs.]

28, Bally Gunge, Circular Road,
29th September, 1892.

Dear Sir,

I thank you very much for sending me the 3rd fasciculus of the English translation of Charaka. I am delighted with the clear exposition of the text and the valuable notes given at the bottom. I wish it every success and should be most glad to see it completed soon.

I should be obliged to get a copy of your Bengali translation of the Sushruta-Samhita.

I need hardly say that I should be very glad to serve you in any way it may be possible for me to do.

Your truily,
(Sd.) D. Basu, M. D.

[From Dr. Joseph P. Rannington, Ph. D., F. C. S., of Philadelphia.]

Philadelphia,
The 27th April, 1893.

My dear Sir,

I thank you very much for sending me the fascicule of "Charaka", and I have been greatly interested in the work. It has given me much pleasure to call the attention of those who, I thought, would be interested in it, to the many curious and valuable facts that are here set forth. Truly, the wise man has said, "there is nothing new under the sun." Wishing you much success,

Yours very truly,
(Sd.) Joseph P. Rannington.

[From Dr. R. C. Eccles, M. D., of Brooklyn College, U. S. A.]

Brooklyn, N. W., U. S. A.,
The 6th July, 1893.

Dear Sir,

Part 5 of "Charaka-Samhita," is just at hand along with your card. It is becoming more and more interesting the farther you advance. To attempt to put oneself,

mentally, into the place of those ancients, and endeavour to follow the thread of their thoughts in its continuity, is exceedingly entertaining, though quite difficult. In fact, sometimes I find it impossible. Unless one does this, much of it becomes mere jargon. What this last fasciculus, for instance, has to say of "Wind, " is perfectly ridiculous unless one put another meaning into that word than that it ordinarily bears. If we attach the idea of "Force" or "Power" to it, the whole becomes comprehensible.

I would not, with Dr. Rusby, yet be willing to say that ancient medical knowledge was empirical. That is prejudging. I will await further developments, and see. Very likely their discoveries are co-ordinated by some sort of a theory or principle. In fact, it looks that way from what you have already given us.

Very truly yours,
(Sd.) R. C. Eccles, M. D.

P. S.—Accept my thanks for Charaka.

(The Indian Mirror, 8th August, 1893.)

Referring evidently to Pundit Abinash Chander Kaviratna's journal *Chikitsa Sammilani*, the *Civil and Military Gazette* writes :—"An impossibility has been achieved in Calcutta. A number of Native physicians of three such antagonistic systems of medicine as Allopathy, Homœopathy and Kabiraji, who combined to start a medical magazine, divided into three sections, one apportioned to each school, have succeeded in bringing the periodical to its ninth volume, without creating a breach among the editors".

[From Dr. F. A Hassler, M. A., M D., Ph. D.]

Santa Ana,

April 9th 1893.

Dear Sir,

Your kind letter and the fasciculus of "Charaka-Samhita" have reached me safely. I thank you very much, indeed, and will try to study the work so as to write something worthy of the subject. I have had but time to glance at it, but even this hasty view shows what I may call a condensed world of wisdom.

The Mahabharata is my daily companion. I have never given so much study to any other work. The doctrine of the Supreme Soul and of the Soul of man taught in it is simply grand. The key-note which seems to run through the whole of the noble poem is,—

Righteousness, Truth = Victory
Rajas, Tamas = Defeat.

Next to the inspired Rishis, whose words are thus given to us, I honour and reverence those who have given the world this work in a language which so many millions of the human race can understand. I wish that more of my fellow-countrymen could study its wisdom by alphabetically arranged notes from their volumes, which number about six thousand and I daily add to them.

When younger I spent ten years in the active practice of medicine and know how arduous early practice is, but you have undertaken much literary work in addition to the care of the afflicted. May He who is the stay and support of all give you strength to accomplish your wish is the prayer of your obliged friend,

(Sd.) F. A. HASSLER.

[From Babu Kedar Nath Chatterjee, B. A., Principal, Durbar School, Nepal.]

Khatmandu, Nepaul,
The 26th August, 1893.

Dear Sir,

My best thanks are due to you for the fifth and sixth fascicules of your English translation of "Charaka-Samhita" that you have so kindly sent to my address. You are doing an invaluable service to the people of India, nay to the people of all parts of the civilised world where the English language is read or spoken, by exposing to their view the hidden treasures to be found in very page of "Charaka." No one can read your translation, which is made in a chaste and lucid style, without being struck with the profound wisdom and learning of the ancient Rishis.

I remain, dear Sir, yours very sincerely,

(Sd.) Kedar Nath Chatterji.

[From Sir Alfred Croft, M. A., C. I. E., Director of Public Instuction, Bengal.]

45 Pall Mall, South-West London,
13th June, 1893.

My dear Sir,

I am greatly obliged to you for sending me Parts I. to V. of "Charaka-Samhita." As a contribution to the history of Medicine, the work has undoubted value and I am not surprised at the welcome which the translation has received in India and in Europe. Regarding the value of the work as a contribution to Medical Science,

as a layman, I can, of course, say nothing. "Who shall decide when doctors disagree?" But I have been greatly entertained as edified by the examination in part IV of all the things which a man shall not do. A layman can understand the precepts, and such a guide to life cannot be other than valuable.

With sincere commendations for the enterprise you have shown and with good wishes for the success of your undertaking,

I am,

Very faithfully yours,

(Sd.) A. CROFT.

[FROM THE REV. PROFESSOR J. N. FRADENBURGH, PH. D., D. D., L. L. D., OF UNION CITY, PENN., U. S. A.]

UNION CITY, PENNSYLVANIA, U. S. A.

MY DEAR SIR,

Yours of some time ago reached me here, having been forwarded from my address, as also the parts of the English translation of *Charaka-Samhita*. I have read these parts with great enjoyment. Deeply interested as I am in all that pertains to India, I am especially grateful that this important medical work is to be put into an English dress. It cannot but increase the high value which the scholar already sets upon the literature of your wonderful land. I shall look for the reception of the remaining parts of the work with great interest, and shall not fail to call the attention of my friends to it.

I am very sincerely,

(Sd.) J. N. FRADENBURGH.

[FROM DR. G. C. CASTLEMAN, OF KANSAS CITY, MISSOURI.]

117, WEST 13th SREET,
Kansas City, Missouri, U. S. A.

DEAR SIR,

This you may be more fully prepared to understand and believe when I tell you that I am myself a physician of the broadest gauge, and most progressive kind, and just as broad and progressive in my philosophic and theologic studies and principles. In fact, I feel no aversion to the acceptance of any fact, facts, theory or theories, but freely and gladly accept, whatever is proven to me by sufficient evidence.

Ignorance (the mother of prejudice) is the greatest enemy that the human race has to contend with. Christianity has controlled Europe and America till within the last one hundred and fifty years. Since then the light has been breaking through its fortifications, until now its most advanced thinkers are breaking away or have broken away from its tyranny, and are rejoicing in a more or less perfect mental, moral, spiritual and political liberty, and this results in what is to them new, great and grand discoveries, and not the least of these to me is the discovery that they have been and are re-thinking the thoughts and re-discovering the discoveries of their forefathers in Hindustan, made by them hundreds, if not thousands of years, before even settlements were made in Egypt, Greece and Rome; and now I see that the advanced thinkers of your own ancient, great, grand, and glorious nation, Arya, —the prolific mother of nations,—have broken through the shackels of the past, and are willing to tell their Western brethren what has been preserved for them in the hidden archives of Hindustan.

Our Western thinkers seem to pursue a shorter, more direct and positive method of thinking and teaching in everything except the *Yoga*. In this, both are identical; except this, the Hindu method is the most full.

Now, when these things are fully realized by the thinkers and scholars of the East and the West, I think, there will be nothing that can prevent them from entering into one long, lasting and loving embrace, as members of a long-separated family, as brethren of the grand old Aryan race. Then, again, will we, indeed, have the "Krita age" on Earth (the millennium of the Christians).

This very limited expression of my thoughts will enable you to understand to some extent how I appreciate the favour you conferred on me when you sent me the four parts of the "Charaka-Samhita."

In addition to this, I wish to say that I was not only greatly pleased, but greatly astonished, to find that the ancient Hindu physicians and authors were well acquainted with facts, scientific facts, medicines and theories, that we in the West have only just, within the last fifty, forty thirty, twenty or even ten years, discovered, and though were new. Now, the fact that they were previously discovered in the East, does not make them any the less real discoveries, or the less valuable. On the contrary, the two independent discoveries mutually strengthen each other, and of necessity confer an equally mutual, intellectual joy on those that take cognizance of these things. The fact is that my pleasure in such things is so great that nothing but the lack of means prevented me from making my home in India, and wandering over the whole field of

ancient Sanskrit and Indian science, art, religion and literature.

I remain yours truly,
(Sd.) G. C. CASTLEMAN.

[FROM ROY JOTENDRA NATH CHOWDRY, M. A., B. L.,
ZAMINDAR, TAKEE.]

MY DEAR ABINASH,

I have recieved the five parts of "Charaka-Samhita" published into English. Your labours in the field of reviving the medical literature of the ancient Hindus, by way of bringing out both original texts and translations into English and Bengali, of the most important Hindu medical works, surely deserve every encouragement from all Indians. As a layman I do not wish to hazard any opinion as to the relative merits of the Hindu system of medicine and other systems. But I think this much I can say without any diffidence that considering *mens sana in corpore sana* to be the object of our highest aspiration here, I think, nowhere except in the ancient medical books of the Hindus, is to be found in earnest a systematic attempt made to attend to the same. Though in this unfortunate country it may be apprehended that your labours will not be appreciated, yet let us hope that my countrymen have by this learnt to brush off the slur, and that they will come forward to encourage you in a manner worthy of your labours. For me especially, it is needless to add, it will give me much pleasure to see you more and more useful in the walk of life you have adopted for yourself; wishing every success to your enterprise,

Yours very truly,
(Sd.) ROY JOTEENDRA NATH CHOWDHURI.

ABSTRACT

OF

THE CONTENTS OF THE SEVENTH FASCICULUS.

In this fasciculus occurs the Lesson (XVII) on some of the diseases of the Head. The diverse causes that induce such diseases have been indicated almost fully and are such that while reading, one fancies one is reading a modern European work on the subject.

Certain thoracic diseases also have been mentioned. The knowledge of anatomy was not so defective at the age of Charaka as one might imagine from a grouping together of diseases under such a general name. The fact is, without seeking for a more scientific basis for classification, the obvious consideration of the seat of the diseases was seized for grouping them together. Real scientific classification occurs later on.

Disorders of the faults, or wind, bile, and phlegm, have been particularly indicated as causes of certain diseases. Remembering that wind, bile, and phlegm do not indicate what those words obviously mean, but represent certain states of the constitution, the analyses are *not* fanciful. Wind does not mean the wind that moves within the body; bile does not mean the secretions from the liver; phlegm does not mean the secretions from the mouth, the nose, and other organs, caused by catarrh or attacks of cold. They simply stand for certain conditions of the constitution,—conditions as dependant on observable symptoms. If such and such symptoms appear, one is said to have one's wind excited, and so on.

The Eighteenth Lesson treats of Swellings or Inflammations. It is impossible to set forth all the varieties of Swelling. The chief varieties, however, have been indicated very clearly. The subject has been treated more elaborately later on.

The Nineteenth Lesson is mere an abridgment than anything else. The diseases mentioned here have been described very elaborately in later Lessons. The fact should be mentioned that the portion of the work with which we are used concerned is called "Sutra-sthāna," *i. e.*, the place of aphorisms. The contents of the treatise are here indicated very briefly. The contents of the "Sutra-sthāna," taken by themselves, do not furnish a basis for judging of the fulness or otherwise of the work. The portion called "Nidāna-sthāna" (causes &c., of diseases), and "chikitsā-sthāna" (treatment &c. of diseases), are very full.

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eruptions on the skin which are known by the name of Piḍakā? And, O dispeller of all kinds of faults (that may assail the body), how many kinds of courses or tracks are there of what are called faults (of the body)?[3]

Hearing these words of Agniveça, the preceptor said,—O amiable one, hear in detail about what thou hast asked me![4]

It has been seen that there are altogether five diseases of the head. The diseases of the thorax also are five in number; of diseases, again, that are generated by inequalities in respect of the measure or quantity of wind, bile, phlegm, and the other constituent elements of the body, the number is two and sixty.[5] The kinds of deterioration or loss are eight and ten in number. There are altogether seven kinds of eruptions and abscesses due to diabetic affections. Of what are called faults, the courses or tracks are three in number; of these, I shall speak in detail.[6]

From suppression of the urgings of nature, sleep during the day-time, night-keeping, intoxication, loud talking, exposure to the night dew, exposure to east winds or to winds blowing strongly, excess of sexual congress, inhalation of putrid or other kinds of disagreeable scents, exposure to dust, smoke, wind, and the heat of the sun, eating heavy food or acids or potherbs and other vegetables of that kind, exposure to water that is very cold, exposure of the head to the heat of the sun, inability to digest the food that has been taken, crying (in grief), suppression of tears, a cloudy atmosphere, grief and irregularities in respect of time and place, wind and the other constituent elements of the body become excited and afflict the blood that is in the head. From this cause spring diseases of divers symptoms in the head.[7-10]

That part of the body in which the life-breaths are said to inhere, to which all the senses are said to belong, and which is said to be the most important of all the limbs of the body, is called by the name of Head.[11]

Hemicrania, or headaches affecting the whole head, catarrah, diseases of the mouth, the nose, and the eye, swimming of the head,[12] facial paralysis, tremors of the head, inflammation of the throat, wry-neck, dislocation of the cheek bone, and numerous

other diseases, born of disorders of the wind and worms in the stomach, affect the head (and are included among diseases of the head).[13]

Listen now to me as I enumerate the five diseases of the head with their causes and symptoms, that have been separately mentioned by the great Rishis in the abstract or abridgment of diseases.[14]

From loud talking and excessive talking, powerful scents, night-keeping, exposure to cold, physical exercise, suppression of the urgings of nature,[15] fasting, violence done to the body, purging and vomiting in excess, from tears and grief and fear and alarm, from carrying of heavy loads, and walking of long distances,[16] the wind that is in the head increases and entering the veins of the head becomes excited. From the wind (thus excited) one gets a severe headache.[17] The two temples begin to throb with a piercing pain; the nape or back of the neck feels a tearing pain; the space between the two eye-brows, as also the entire forehead, burns with heat and pain.[18] The two ears also throb with noise and pain. The sensation in the two eyes is as if they are being torn out. The whole head swims. All the joints (in the head) seem to be torn asunder.[19] All the nerves and veins also throb incessantly. The neck becomes stiff. The remedy in affections of the head due to disorders of the wind is the use of things cooling and warm.*[20]

In consequence of the use of things that are pungent or sour or saltish or saline, through anger, exposure to heat, or to strong winds, the bile in the head becomes disordered and produces disorders in the head.[21] In consequence thereof, the head becomes the seat of burning and tearing pains. A wish arises for cooling things. The eyes also burn. Thirst arises. The head swims. The whole body perspires.[22]

From constant enjoyment of luxurious seats, from constant indulgence in luxurious sleep, from excessive eating of heavy and cooling food, the phlegm in the head becomes disordered and produces disorders in the head.[23] In consequence thereof, mild

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* In Verse 15, 'tikshnaghrānāt' and not 'tikshnapānāt' is the correct reading. In 16, 'Vamanādati' and not 'Vamanāditi.' This 'ati' qualifies all the previous words. 'Cankhau' are the two temples. 'Ghāta' is the nape of the neck. In Verse 20, 'Stabhyate and not 'tudyate' is the correct reading.—*T.*

pains appear in the head. The sensation of touch in the head becomes weakened. A sensation of dulness or drenching too appears. The head becomes heavy. The langour of sleepiness, general weakness, and disgust for food are the other symptoms.[24]

In disorders of the head caused by the excitement of the wind, the pronounced symptoms are excess of pain, swimming of the head, and a tremor also. In disorders caused by the excitement of the bile, the symptoms are a sensation of burning, of intoxication, and thirst. In disorders caused by the excitement of the phlegm, the symptoms are heaviness and the langour of sleep. In disorders of the head due to the excitement of all the three faults, all these symptoms appear.*[25]

In consequence of eating sesame, milk, molasses, undigestible things, rotten fish or meat or vegetables, and such food as is made of inconsistent ingredients (as milk and fish, or milk and meat), a person whose wind, bile or phlegm is disordered, gets impurities in his blood, phlegm, and flesh.[26] From those impurities, worms take birth in the stomach of the man of vicious habits.

These, in their turn, cause in the person's head, head-disease with terrible symptoms.[27] Such, indeed, are the effects produced by those worms that the person afflicted by them feels piercing and cutting pains, a sensation of itching, intumescense, and a fœtid odor in the body.[28]

In consequence of grief, fasting, physical exercise, food that is unoily, dry food, and insufficient food, wind penetrating the thorax, produces excessive pain.†[29] When the thorax becomes afflicted with wind, the symptoms that manifest themselves are as follows:—tremor of the whole body, a sensation of pressure on the chest and the abdomen as if tightly wrapped round with a broad piece of skin, stiffness of the whole body, a sensation of giddiness or intoxication producing delusions, a sensation of emptiness in the chest and heart, and of booming sounds about the heart. When

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* 'Bhramah' or swimming has previously been said to be the symptom of head-disease when caused by excitement of the bile. Here, however, it is set down as a symptom of that disease which is induced by disorder of the wind. Kavirāja Gangādhara explains that 'Vātāt' here implies such wind as exists with bile.—*T.*

† Some texts read 'Amlabhojanaih' for 'Alpabhojanaih.' The meaning would then be 'food that is sour' instead of 'insufficient food.'—*T.*

the food filling the stomach has been digested, the pains become excessive.*[30]

In consequence of taking food that is hot or sour or saline or bitter or indigestible, as also of alchoholic drinks, indulgence in anger, and exposure to the rays of the sun, the bile in the thorax becomes excited.[31] The symptoms of thoracic diseases caused by excitement of the bile are a sensation of burning in the region about the heart, a bitter taste in the mouth, bitter and sour eructations, a sensation of langour and exhaustion, thirst, loss of consciousness or swoons, delusions, and perspiration.†[32]

Excessive food, or food that is heavy, or food that is oily, or the total absence of mental and physical labour, or excessive indulgence in the pleasures of sleep, are causes of thoracic diseases due to excitement of the phlegm.[33] The symptoms that then manifest themselves are numbness of the heart (so that the region about the heart loses the sensation of touch), a sensation of the region about the heart being wrapped round with a piece of wet and heavy cloth, sleepiness, and disgust for food. Such a man has also the sensation of his heart being pressed down by a heavy mass of stones.‡[34]

When the causes and the symptoms (as hereinbefore indicated of the different kinds of thoracic disease) exist together, such diseases are then called Sānnipātika. The wretch who, while suffering under a thoracic disease that is due to disorders of all the three ingredients, *viz.*, wind, bile, and phlegm, takes sesame, milk, molasses, and other articles of the kind, brings on the affliction called *Granthi*. Impurities and fœtid humours are then generated in his vital parts. In consequence of those impurities, again, diverse kinds of worms are generated in the body of the

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* In the first line, for 'çunyatādravah' some texts read 'çunyatābhramah.' The last reading does not seem to be correct, for the mention of 'bhramah' after 'pramohah' would be superfluous.—*T.*

† In the second line, some texts read 'dāhah' for 'swedah.' After the mention of 'hriddāhah' in the first line, it is not probable that 'dāha' should be repeated, though 'dāha,' standing by itself, would mean a burning sensation throughout the body.—*T.*

‡ 'Stimitabhārikam' is one word, the meaning being 'a sensation of the heart being wrapped round with a piece of wet cloth producing a feeling of heaviness or pressure.'—*T.*

afflicted wretch. Born in his vital parts, those worms move about and wander through every part of his body and devour his flesh, blood, and other vital ingredients. He then feels piercing pains in his heart like to what would happen if somebody were to repeatedly pierce his heart with a needle. Sometimes he feels as if he were receiving cuts from a sharp weapon. An itching sensation also follows, as also an intolerable agony. Judging from these symptoms that the affliction under which the patient is suffering is a thoracic disease, in an aggravated form, due to the generation of worms, the physician possessed of learning should lose no time in conquering it, for fatal consequences, if the disease is not checked, are sure to be brought on very soon.*[35-39]

The seriousness or gravity of thoracic-disease is altogether of thirteen kinds. Six of these are due to the aggravation of the the faults affecting two of them at a time or only one of them at a time. Six other kinds are due to the attenuation of the one, the middling state of the second, and the aggravation of the third; while from an equal measure of excitement of each of the three faults, only one kind is derived.†[40]

Through union of the faults (taken two at a time), the variety will come up to nine. Of this, when one only of the faults is aggravated, six varieties result; while, only one (of the two) becoming aggravated, the variety comes up to three. Each of the three faults again becoming aggravated separately, the variety would come up to three. (With the thirteen mentioned in the pre-

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* 'Granthi' has been described to be of various kinds. Its English equivalent seems to be cystic tumours. 'Sankleda' is impurity of every description. The kind of 'rasa' here referred to is, of course, fœtid humours. From these are generated worms of various kinds.—*T.*

† This verse is characterised by great terseness and brevity. The combinations which produce the thirteen kinds of 'Sānnipātika' are thus explained: (1) when wind and bile are both excited; (2) when wind and phlegm are both excited; (3) when bile and phlegm are both excited; (4) when wind is excited; (5) when bile is excited, and (6) when phlegm is excited. The six other kinds are (1) wind excited, bile more excited, and phlegm most excited; (2) wind excited, phlegm more excited, and bile most excited; (3) bile excited, phlegm more excited, wind most excited; (4) bile excited, wind more excited, and phlegm most excited; (5) phlegm excited, bile more excited, and wind most excited; (6) phlegm excited, wind more exited, and bile most excited. When all the three are excited in an equal measure, only one kind is derived Thus the total of 13 is made up of 6+6+1.—*T.*

vious verse) these nine and three would make a total of five and twenty in all.[41]

The variety of thoracic disease due to attenuation of the faults (taken one, two, and three at a time) comes up to five and twenty, like to what is arrived at in the case, as explained above, of aggravation. The mode of treatment in cases of aggravation are, of course, different from those laid down for cases of attenuation. That topic shall now be treated.[42]

The aggravation of one, the unchanged or normal state of the other, and the attenuation of the third, produce a variety of six. So the aggravation of two and attenuation of one, and the aggravation of one and attenuation of two, produce a variety of six.[43]

When upon attenuation of the phlegm, the wind moves from its natural position and forces the bile existing in its normal condition, to wander with itself through different parts of the body, then in those particular parts of the physical frame where the wind accompanied by bile may be for the time being, the sensations would arise of pain and burning and langour and weakness. Such pain &c. does not become permanent, for they disappear as soon the wind accompanied by bile leaves the spot.[44-45]

When upon the attenuation of the bile, the wind gaining strength, forcibly drags or draws up the phlegm existing in its normal condition, it then generates acute pains, a sensation of cold or chill, dulness of the body, and heaviness of the limbs.[46]

When upon the attenuation of the phlegm, the bile restrains the wind existing in its normal condition, then a sensation of burning and accute pain is produced.[47]

When upon the attenuation of the wind, the bile restrains the phlegm existing in its normal condition, it then produces fever with heaviness of the body and sleepiness.[48]

When upon the attenuation of the bile, the phlegm restrains the wind existing in its normal condition, it then produces fever with heaviness of the body and a sensation of chill.[49]

If upon the attenuation of the wind, the phlegm restrains the bile existing in its normal condition, it then produces loss of appetite, headache, sleep, sleepiness, delirium, heart-disease, heaviness of the body, yellowness of the nails and other parts of the body, and constant expectorations of phlegm and bile.[50-51]

The phlegm of a person whose wind has been attenuated, moving in the body with the bile in its company, produces a disgust for food, indigestion, lassitude of the whole body, heaviness of the limbs, nausea and hiccough, expectorations (of saliva and water from the mouth), chlorosis and anæmia, pain, giddiness like that of intoxication, disorders of purging (that is, either excess of purging or constipation), and disorders of the digestive fire (that is, either excess of appetite or loss of appetite).[52-53]

The phlegm of a person whose bile has been attenuated, united with the wind, generates temporary stiffness of the body, chill, and pain, as also heaviness of the body, loss of appetite, disgust for food, tremors, whiteness of the nails and other parts, and roughness of the skin.[54-55]

When the phlegm becomes attenuated and both the wind and the bile become excited, listen to the symptoms which these generate.[56] They are delusions, a sensation of the whole body being wrapped round with a heavy cloth or skin, pain, a sensation of burning, a sensation like that of the body being constantly pierced with pains, tremors, lassitude of the body, a driness of the chest, and smoke-like exhalations from the mouth and the nose.[57]

When both the wind and bile become attenuated, the phlegm, strongly affecting all the ducts of the body, brings about the loss of all exertion (*i. e.*, general langour), loss of consciousness, and suppression of the voice or speech.[58]

When both the wind and the phlegm become attenuated, the bile, affecting the element known by the name of Ojas, produces a general lassitude of the body, a general weakness of all the senses, thirst, loss of consciousness, and inability to do any act.[59]

Upon the attenuation of both bile and phlegm, the wind afflicting all the vital parts of the body, destroys consciousness and causes tremors.[60]

The three faults of the system (*viz.*, wind, bile, and phlegm), when excited and strengthened, put forth their respective indications according to the measure of their respective strength or force. When, on the other hand, they become attenuated, a disappearance takes place of their respective indications, commensurate with the degree of their attenuation. When all of them exist

in their normal state, each of them puts forth its own indications equally with the other two.[61]

Attenuation is in respect of the wind and the others; of the (seven) elements beginning with *Rasa* or humour and the others; of the impurities evacuated by the system; and of the element called Ojas. Amongst these several kinds of attenuation, the indications have already been laid down of wind and the others.*[62]

When the element called Rasa (liquid humour) becomes attenuated, the heart becomes subject to a sensation of strong agitation; it becomes incapable of hearing any kind of loud noise; palpitation overtakes it; it becomes the seat also of an acute pain; it also becomes subject to a dull pain without any intermission; and the person feels such a sensation of langor that the slightest exertion fatigues him.[63]

When the element of blood becomes attenuated, a roughness overspreads the whole body; portions of it are seen to burst open; a loss of splendour also overtakes the patient; and the skin becomes dry.[64]

If the flesh becomes attenuated, the symptoms that manifest themselves are those enumerated above (as the consequences of the loss of blood) and the following in particular, *viz.*, emaciation of the waist, of the neck, and of the belly.[65]

If the element of fat becomes attenuated, the symptoms that appear are a sensation like that of the bursting of the joints, a painful or burning sensation in the eyes, fatigue upon the slightest exertion, and an emaciation of the belly.[66]

Upon the attenuation of bones, the symptoms that appear are the falling away of the hair on the head and the body, of nails, of the beard, and of the teeth; a sensation of fatigue upon the slightest exertion, and utter weakness of all joints.[67]

If the marrow becomes attenuated, the symptoms that should

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* There are altogether eighteen kinds of attenuation or decrease. Three appertain to wind, bile, and phlegm; seven to the seven elements beginning with Rasa; two to the impurities evacuated, *viz.*, stools and urine; five to the impurities evacuated by the five senses; and one to the element called Ojas. Of these, the indications have been explained of the attenuation that appertains to the three elements of wind, bile, and phlegm. The rest are to be discoursed upon in answer to the disciple's question.—*T.*

be ascribed to that cause are a sensation of, as it were, the bursting of all the bones, excessive weakness of the bones, and their loss of weight. All kinds of diseases, again, due to disorders of the wind, also appear.[68]

The symptoms of a person whose vital seed has been attenuated are general weakness, a dryness of the mouth, paleness of complexion, languor of the body, fatigue upon the slightest exertion, loss of virility, and emission of the semen.*[69]

When the stools decrease below the quantity that is normal, the wind in the constitution of the patient who has become dry, becomes provoked or aggravated and afflicting his entrails forces them upwards and penetrates the abdomen in transverse and upward directions.†[70]

When the urine decreases below the normal quantity, the symptoms that appear are strangury, and loss of color of the urine itself. Besides this, the patient suffers from thirst, and his mouth becomes dry.[71]

As regards the other organs or outlets of the body, when their secretions decrease below the normal measure, all of them seem to be empty, light, and dry.[72]

When the element called Ojas becomes attenuated, the patient yields to causeless fears, becomes weak, indulges in anxious thoughts ceaselessly, and feels pain in all his senses. His body again loses its splendour; he becomes cheerless; a dryness pervades the whole system; and a languor comes over him so that he feels fatigue upon the slightest exertion.[73]

There resides in the heart a quantity of pure blood, which is slightly yellowish. This blood in the body is called Ojas. Through attenuation of this blood or its loss, even death may overtake the man.‡[74]

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* At the end of the first line, some texts read 'bhramah' for 'klamah.' If the former reading be adhered to, the meaning would be 'swimming of the head.—*T.*

† 'Praviddhah san' should be supplied after 'mārutah.' Some texts read 'unnamayet' for 'unnamayan.'—*T.*

‡ In some texts there is a Verse of two lines on the subject of Ojas. It is as follows: "That which is called Ojas at first appears in the bodies of embodied creatures, endued with the color of clarified butter. In taste it resembles honey. Its scent resem-

The following are the causes of the attenuation or loss of the constituent elements of the body, *viz.*, excessive physical exercise, fasting, anxiety, taking food that is dry and insufficient, or food in excess, exposure to wind or the sun, circumstances creating fear, grief, drinking liquids whose properties are dry, night-keeping, the excessive emission of phlegm, blood, and semen (through disease), or expectorations and emissions of the same through other causes, phthisis, and afflictions caused by evil spirits or forces of nature.*[74-75]

Of persons who eat heavy, oily, sour, saltish food or food in excessive quantities, or who take new rice or new water or drinks that are newly manufactured, or who enjoy in excess the pleasures of sleep and of soft beds and seats, or who give up every kind of physical exercise and mental exertion, or who abstain from having recourse to corrective treatment when such treatment has become necessary, the phlegm, bile, fat, and flesh increase and stop the free course of the wind. The wind of such people, having its free vent thus obstructed, seizes the Ojas and proceeds to the anal canal. When such becomes the case, a painful form of Diabetes appears.[75-77]

The disease Diabetes repeatedly shows the symptoms of increased or excited wind, bile, and phlegm. Those symptoms (during the continuance of the disease) having shown themselves again undergo attenuation and then disappear.[78]

If this disease, upon its first appearance, be not attended to, seven painful diseases, all belonging to the class called Piḍakā, appear in those parts of the body that are fleshy, in the vital organs, and in the joints also. Those seven diseases are Çarāvikā, Kachcchapika, Jālini, Sarshapi, Alaji, Vinatā, and Vidradhi.†[79-80]

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bles that of fried puddy. As honey is gathered by bees from diverse kinds of flowers and fruits, even so is the Ojas of men gathered by the wind, bile, and phlegm from the several elements mentioned above."—*T*.

* 'Ativartana mokshanam' is explained as 'Ativartanam vahirnihsaranam vyādhyāditah ; mokshanam vamanādibhiratipravartanam.'—*T*.

† All these diseases have been described in the following verses. Their English names, so far as they are identifiable, have been given under the respective verses treating of them. Pidakās are either eruptions or abscesses.—*T*.

When the nature of the eruption is such that its form is like that of the circular cup called Çarāva, the boundary line raised above the level of the skin, the middle portion is depressed, blood and secretions flow from it without pus, and when it is attended with pain, the eruption is then called Çarāvikā.[81]

When the eruption is such that the pain it generates is deep-seated and afflicts the patient very much, and when it covers a large area, presents a smooth appearance, and resembles the back of a tortoise, it is called by the name of Kachcchapi.*[82]

When the eruption is such that it neither abates nor grows, when its surface seems to consist of fleshy chords or strings laid in the form of warp and woof, when it emits oily secretions and covers a large area, when it is attended with pain as if innumerable needles are piercing the part, and when its surface is perforated with numerous minute holes, it comes to be called by the name of Jālini.†[83]

That eruption or abscess, which is not very large in circumference, which ripens very quickly, which is attended with considerable pain, and whose surface is covered with innumerable pimples each resembling a mustard seed, is called Sarsapi.[84]

That eruption or abscess which produces a burning sensation on the skin when it begins to appear, which is accompanied by thirst, loss of consciousness, and fever, which incessantly changes its place (going from one part of the body to another), and which burns, causing excessive pain, like fire, is called Alaji.‡[85]

That eruption which, whether it appears on the back or on the belly, is attended with deep-seated pain, which is large in circumference, lower than the general level of the skin, and blue in color, is called Vinatā.[86]

Vidradhi has been said to be of two kinds, *viz.*, external or superficial, and deep-seated. External or superficial Vidradhi is that which appears on the skin, the nerves, or the flesh. It is

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* Enlarged scrofulous glands. The name is sometimes applied to a wart or blotch or a large pimple.—*T.*

† 'Jālini' seems to be a Carbuncular eruption on abscess.—*T.*

‡ 'Alaji' is taken for all painful and quickly ripening abscesses.—*T.*

attended with great pain and puts forth many raised or elevated arcs.[87]

From eating food that is very cold, or food that is very hot and burning, or food that is totally destitute of oil or very dry, or food that is excessive in quantity, or food that is combined of articles having opposite virtues (such as milk and meat), or food that is indigestible, or food that is rotten, or from taking food at unseasonable or irregular hours, or food that is not adapted to or capable of being assimilated by the system, or food that is stained by some fault or other, or from drinking alcoholic spirits in excess or from suppressing the urgings of nature (in respect of stools, urine, semen, tears, &c.), or from excessive toil, or from undue indulgence of physical exercise, or from improper methods of lying down (for rest or sleep), or from bearing excessively heavy loads or walking excessively long distances or excessive indulgence in sexual congress, wind, bile and phlegm penetrate the flesh and blood that are within the body. When this happens, the disease called Granthi, affecting the deep parts of the body and of great virulence, becomes generated.*[88-90]

Accompanied with great pain, this disease appears within the thorax, the part that joins the throat with the thorax,† on the liver or the spleen, the abdominal cavity, below the thorax or by its sides, within the navel, the groins, and the anal canal.[91]

In consequence of the excess of impure blood, the Granthi very soon becomes ripe. And because it ripens soon, therefore is it called *Vidradhi*.‡[92]

When the Granthi has been due to excitement of the wind, the symptoms it manifests are piercing pains, cutting pains, giddiness, epistasis or suppression of the urine, noise in the ears, sudden throbbings of the body, and a sensation of something creeping through the limbs. When due to excitement of the bile, the symptoms are thirst, a sensation of burning, loss of consciousness, a sensation of intoxication, and fever. The Granthi is to

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* 'Granthi' seems to be a general name for deep-seated abscesses.—*T*.

† 'Kloman' sometimes indicates the bladder.—*T*.

‡ 'Vidāhitwāt Vidradhi.'—*T*.

be regarded as due to the excitement of the phlegm when the symptoms that appear are yawning, nausea, disgust for food of every kind, stiffness of the whole body, and a sensation of cold. In all these kinds of Vidradhi the pain that is generated is very great.[93-94]

The patient feels as if some cutting or piercing weapon is afflicting him in the particular part, or that some burning brand is applied to the part for scorching it incessantly. When the Vidradhi becomes ripe, the patient feels as if dozens of scorpions are biting him.[95]

When the Vidradhi is occasioned by excitement of the wind, the secretion emanating from it is thin, dry, reddish, and frothy. When due to excitement of the bile, the secretion resembles the solution of paste of sesame, Phaseolus Roxburghii, and Dolichos biflorus; when due to excitement of the phlegm, the secretion is white, oily, thick, and copious. When caused by excitement of all the three together, the secretion presents all the attributes mentioned above.[96-97]

For enabling you to understand which Vidradhi is curable and which not, we shall instruct you about their especial symptoms as depending upon the particular part of the body in which they may appear. Amongst the several kinds of this disease as depending upon the locality, when the Vidradhi appears in the thoracic region, the especial symptoms are excessive pain in the region about the heart, that form of asthma called Tamaka, fainting or loss of consciousness, and consumption. In those cases of Vidradhi which appear in the region joining the throat and the chest, the especial symptoms are thirst, dryness of the mouth (as if it were parched), and a choking sensation of the throat, accompanied with pain. When the disease appears in the liver, the especial symptom is asthma. When it appears in the spleen, the especial symptom is suffocation or difficulty of breathing. When it appears in the abdominal cavity, the special symptoms are excessive pain in the flanks, the back, and the waist. When it appears in the navel, the especial symptom is hiccup. When it appears in the groins, the especial symptom is stiffness or paralysis of the

thighs. When it appears in the anal canal, the especial symptoms are difficulty of micturition, and very fœtid stools.[98]

When the Vidradhi that appears in the upper regions of the body ripens and bursts, the secretion emanating from it comes out through the mouth. When that which appears in the lower parts of the body ripens and brusts, the secretion emanating from it comes out through the anus. When it appears in the navel and ripens and bursts, its secretion escapes through both the outlets, *viz.*, the mouth and the anus.[99]

Amongst the different kinds of Vidradhi, when those that appear in the thoracic region, the navel, and the anal canal, ripen, they lead to death. Those also that are caused by disorders in all the three elements (of wind, bile, and phlegm), lead to the same result. The rest, if treated by a skilful physician competent to give relief without delay, abate and admit of cure. Hence, as soon as the Vidradhi is generated that afflicts the patient like a sharp weapon or a snake or the lightning-fire, it should be treated with Oils, Sweda, and Purgatives. All cases of Vidradhi should be treated in the same way as glandular enlargements in the abdomen.[100]

Here occur some Verses.

All these diseases, included under the common name of Piḍakā, may be generated in even the absence of Diabetes in the patient. They may be due to a diseased state of the fat. They are, again, not noticed till they actually localise themselves by occupying some part of the body.[101]

Of one who is possessed of copious fat or phlegm, the diseases Çarāvikā, Kachcchapikā, and Jālini, when they appear, become very painful. Indeed, they assume a virulent type in such persons.[102]

That Sarshapi, and Alaji, and Vinatā, and Vidradhi, which are due to the inordinate excitement of the bile and to which persons without much fat are liable, are all capable of being cured with ease.[103]

That person, suffering under diabetes, who gets the diseases called Pidakā in his vital parts, or the shoulders, or the anus, or

in the tips of the ears, or in the breasts, or in the hip-joints or knee-joints or ankle-joints, meets with death.[104]

There are other kinds of Pidakā some of which are yellow, or blood-red, or dark, or reddish, or yellowish white, or whitish, or brown as ashes, or dark-blue. Some are mild and some virulent; some are large, some minute; some appear slowly and some rapidly; some are attended with little pain, and some with much pain. Ascertaining their nature, from observation of the causes and indications of wind or bile or phlegm (to which they may be ascribable), one should explain (what they are to the patient), guided by observation of the supervening afflictions.[105-106]

The supervening afflictions of the diseases called Pidakā are thirst, short or asthmatic breath, sloughing of the flesh, diabetes, hiccough, sensation of intoxication, fever, erysipelas, and sense of heavy pressure upon the heart and other vital parts.[108]

The faults of the system, *viz.*, wind, bile, and phlegm, have three kinds of courses: first, they may be attenuated, or remain in normal measure, or be increased or excited; second, they may range upwards, or downwards, or in transverse directions; and thirdly, they may travel into the stomach, the branches, or subsidiary ducts, or all vital parts and bone-joints. These are the three courses, in respect of kind, of wind, bile, and phlegm.[109-110]

The growth, aggravation, and attenuation of wind, bile, and phlegm, in their due order, happen one after another, in the six seasons beginning with the season of the clouds.*[111] Such growth, aggravation, and attenuation constitute a fourth kind of course (in respect of the faults) called the course dependant upon season or time. This course, again, is of two kinds, *viz.*, normal and abnormal.[112]

The digestion of men arises from the heat of the bile. The bile, when excited, produces diverse kinds of disorders.[113]

The phlegm that is normal is called strength of the body.

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* They are Varshā, Carat, Hemanta, Cita, Vasanta, and Grishma. *Vide* note p. 66 *ante.*—*T.*

When the phlegm changes its normal condition, it becomes those impurities that are evacuated by the system. It is the phlegm that is also called the Ojas in the system. When its normal condition becomes altered, it becomes a source of evil.[114]

All acts and functions are due to wind as their cause. The wind has been called the Life of living creatures. It is through the wind that all diseases are generated. It is through the wind also that all creatures meet with destruction.[115]

The enemy (disease) is always in one's immediate proximity. One endued with wisdom should, therefore, always observe oneself and conduct oneself with concentrated attention, desiring to have a long life.[116]

(Here is a summary containing a couple of Verses).

In this Lesson, called Kiyantah Çirasiya, diseases of the head, with the diseases of the thorax and all diseases that are generated by the varying measures of what are called the faults, (*viz.*, wind, bile, and phlegm), and attenuation, and all those diseases which are called Pidakās, and the diverse kinds of the courses which the faults have, have been spoken of by the truth-seeing Rishi, that benefactor of all creatures, for the instruction of physicians.[1-2]

Thus ends the Lesson called "Kiyantah Çirasiya," in the treatise of Agniveça as revised by Charaka.

LESSON XVIII.

We shall next expound the Lesson called Triçothiya (the triple Inflammation).

Even this was said by the illustrious son of Atri.[1]

Three kinds of Inflammations appear. They are due to wind, bile, and phlegm.

Inflammations, again, may be divided into two classes, *viz* Constitutional and Accidental.

Those called Accidental are caused by cuts, piercing wounds, fractures, dislocations, pressure caused by heavy weights or pounding any part of the body (as if in a mortar), or the violence caused by something coiled or twined round with great force, or beating, or severe belabouring, or binding with chords, or griping, or other kinds of pain caused by external bodies.

Inflammations also set in, due to contact of the body with the flower or fruit or secretion of Bhallātaka (*a*); the bristles of Ātmaguptā (*b*), the bristles of the worm called Çuka; leaves, creepers, and plants that are poisonous to the touch; or the sweat or limbs or the urine of poisonous animals.*

Inflammation may also set in through wounds in the body caused by the teeth, the horns, and the nails or claws of animals whether poisonous or otherwise.† Inflammations are also caused by sea-water, poisonous winds, exposure to excessive cold and burns.[2]

Accidental Inflammations, again, differ from Constitutional ones in this respect, *viz.*, the symptoms of the latter with respect to wind and the others manifest themselves *before*, whilst the symptoms of the former springing from their respective causes,—the symptoms, that is, with respect to wind and the others,—manifest themselves in a different way, that is, *afterwards*.‡[3]

Treated with bandages, Mantras, plasters made of drugs that

a. Semecarpus Anacardium.

b. Called also Kapikachchhu; in Bengali, Alkusi; *Mucuna pruriens*; syn. *Carpopogon pruriens*, *Roxb*.

* 'Parisarpana' is moving over. If a person treads upon any such animal, or any such animal moves over his body, inflammation sets in.—*T*.

† The claws or teeth of the tiger, for example, cause inflammation that brings about death. The nails and teeth of even human beings can cause inflammation. Cannine bites can cause inflammation, even when the dog has no rabies.—*T*.

‡ This aphorism is exceedingly terse. I, therefore, expand it for making it intelligible. The sense is this: in Constitutional Inflammations, disorders first arise in respect of wind and the others; those disorders *then* bring about the Inflammations; in Accidental Inflammations, the reverse of this is seen, for the Inflammations, with their respective symptoms as due to their respective causes, first set in and then the disorders in respect of wind and the others take place.—*T*.

are destructive of poison, and emollients possessed of soothing or cooling virtues, and other means of the kind, Accidental Inflammations are relieved.[4]

Constitutional Inflamations arise from injudicious administration of oils, of Swedana, of emetics, of purgatives, of dry enemata, of oily enemata and of errhines, as also from the insufficient administration of proper diet after corrective and other modes of treatment have been gone through.*[5]

Constitutional Inflammations also arise from attacks of nausea or vomiting, tympanites, violent diarrhœa or cholera, asthma, coughs, diarrhœa, consumption, anæmia or jaundice, stomachic and abdominal diseases, mænorrhagia, fistula-in-ano, and Hœmorrhoids, when the patient is exceedingly afflicted by any of these diseases.[6]

Constitutional Inflammations may also arise from some of the varieties of Leprosy, Itches, and Pidakās, or from suppression of the urgings of nausea or vomiting, of sneezing, of eructations, of semen, of wind, urine, and stools. They may also arise from the various kinds of skin diseases and in a person who has been very much afflicted and emaciated by hunger or fast.[7]

Constitutional Inflammations may also be due to suddenly eating food that is very heavy or very sour or very saltish, or pounded or sodden food, or fruits, or potherbs, or unripe mangoes dressed with sugar and oil, curds, vegetables, wines and alcoholic spirits, all kinds of bad food, paddy that has put forth sprouts or is very new, paddy of the variety called Çuka and also of the variety called Çami, and meat of animals living in marshy regions and also of aquatic animals. Such Inflammations may also arise from one's eating (burnt) earth or clay or dry clods of earth or anything that is exceedingly saline. They are also due to injuries to the uterus, or very premature abortions, or improper administration of diet and defective observance of prescribed rules of conduct

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* 'Samsarjana' means the use of proper or prescribed diet after the administration of oils and Swedana, emetics and purgatives, &c.—*T.*

soon after delivery, or aggravation or excitement of wind, bile, and phlegm, through causes already enumerated.*

These, however, are all general causes of Constitutional Inflammations.[8]

In this connection, the following are the particular causes. In consequence of one's having taken food that is cold or unoily or light or poisonous, or of one's having been exceedingly afflicted and emaciated by toil and hunger or fast, or of one's having undergone an administration of correctives without attending to prescribed rules, the wind being excited prevails over the skin, the flesh, and the blood, and brings about Inflammation.†

Such Inflammations appear quickly and disappear as quickly.

Inflammation generated by excitement of the wind presents a brown or a red color or the same color as that of the skin itself. It appears on the same part of the body and does not change its locality. It is attended with a throbbing pain. It presents a stiff and hard surface, and is dry. The skin is seen to burst. With respect to the hair growing on the spot, one feels as if these are being torn out or extracted by the roots. Sometimes the part seems to be wounded with some cutting weapon. Sometimes the pain seems to resemble that of violent strokes or cuts of a cane or a supple stick.

Sometimes the patient feels as if he were being constantly pricked with needles.

Sometimes the patient feels that ants are moving up and down within the inflamed part. Sometimes the sensation is like to what is produced by the application of a mustard plaster. The inflamed

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* 'Rāga,' the Commentator explains, is used for 'Rāgashādava,' which is a preparation of unripe mangoes with sugar and oil. It is used chiefly as a sauce.

Burnt earth, clay, and dry clods of earth, in consequence of being a little saltish, are very much liked by particular men and women. Hindu women, when quick with child, and when the usual nausea sets in, every day eat large quantities of burnt and dry earth. As to clay, I have never seen or heard any one eating it.—*T.*

'Navaçuka &c.,' seems to be the correct reading, and not 'Yāvaçuka &c.'—*T.*

† Instead of 'çramopavāsāti &c.,' some texts read 'dhumopavāsāti &c.' 'Kshapana' is explained by the Commentator as 'Vamanādibhirdoshakshapanam.'—*T.*

part may sometimes be seen to contract and shrivel up, and sometimes its extends and covers a larger area.

Even this is what happens in the case of Inflammations caused by excitement of the wind.[9]

In consequence of eating food that is hot, pungent, bitter, alkaline, and saltish, or food that is undigestible, or of exposure to the heat of fire or the sun, the bile, becoming excited, prevails over the skin, the flesh, and blood, and brings about Inflammation.

Such Inflammation appears quickly and disappears as quickly.

Its color becomes dark, or yellow, or blue, or coppery. It becomes hot to the touch and soft also. The hair that grows on the inflamed part becomes tawny or coppery in hue.

The part seems to burn, or become the seat of afflicting pains. Vapours seem to rise from it. It becomes also very hot, and covered with sweat. Secretions sometimes issue out of it. It cannot bear any kind of warmth or heat.

Even this is the nature of Inflammations caused by excitement of bile.[10]

In consequence of taking (in excess) food that is heavy, or sweet, or cold, or oily, or of excessive sleep or physical exercise, and the like causes, the phlegm becomes excited and, prevailing over the skin, the flesh and the blood, brings about Inflammations.

Such Inflammation appears slowly and disappears as slowly.

Its hue becomes whitish or white. It becomes oily and smooth. A sensation of heaviness is felt in the part. It does not change its locality. It looks as if wet or drenched with water. The hair that grows on the part presents a white color at the end. It is capable of bearing the application of warmth or heat.[11]

Inflammations are altogether of seven kinds. When the causes (in respect of the excitement of the wind, the bile, and the phlegm) and the symptoms are unmixed, the varieties are three in number. When in respect of their causes and indications, they

are mixed two at a time, the varieties are three in number. When all the causes and symptoms are combined, there is but one variety, called Sānnipātika.*[12]

Inflammation, classified according to these several natures, is of two kinds, three kinds, four kinds, and seven kinds. They are, again, of one kind, judged by the swelling.†[13]

Here occur some Verses.

When in consequence of an Inflammation, the limbs of a patient become afflicted with pain or benumbed and destitute of sensibility, or when such pain becomes very acute, and when the Inflammation, if pressed down, swells up quickly, such Inflammation should be set down as due to the action of the wind.[14] That Inflammation, again, which is of a reddish splendour, whose pains abate during the night, and which disappears upon being rubbed with oil or ghee and warm substances, should also be known to be due to the action of the wind.[15]

That Inflammation which appears in a person afflicted with thirst and fever, which is attended with pain, and which burns, which is covered with sweat, which secretes juicy liquids and which is endued with a bad odor, should be known as an intumescence due to the action of the bile.[16] That Inflammation which causes the face, the eyes, and the skin to become yellow, and which is first generated from the middle part of the body (although it may subsequently change its place), which is such that the skin on the affected part becomes very thin, and which brings about an attack of diarrhœa, is said to be due to the action of the bile.[17]

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* I have expanded the passage a little. The fact is the seven varieties are these: (1) due to excitement of the wind, (2) to excitement of the bile, (3) to excitement of the phlegm, (4) to excitement of both wind and bile, (5) to excitement of both wind and phlegm, and (6) to excitement of both bile and phlegm, and (7) to excitement of wind, bile, and phlegm. The symptoms in each case must correspond with the cause.—*T.*

† Two kinds, such as Constitutional and Accidental. Three kinds, such as due to excitement of the wind, of the bile, or of the phlegm: Four kinds such as due to wind and bile, phlegm and bile, wind and phlegm, and all three united together. Seven kinds, as explained in the note above.—*T.*

That Inflammation which is cool, which is generated slowly, which is attended with itching, whose color is whitish, and which if pressed down does not swell up soon, is said to be an intumescence due to the action of phlegm.[18]

That Inflammation must be ascribed to the action of phlegm from which, if opened by a lancet or a blade of Kuça grass, no blood is seen to flow but, instead, only an oily secretion of scanty measure.[19]

When the causes with their indications combine (two at a time) the Inflammation is said to be due to two combined faults. When all the causes with their indications combine, the Inflammation presents the features observed separately in separate varieties thereof, and the symptoms are necessarily of a mixed kind.[20]

That Inflammation which, in the case of a male person, setting in from the feet gradually extends over the whole body upwards, or which, in the case of a female, setting in from the mouth, gradually extends over the whole body downwards, is regarded as not easy of cure.[21]

That Inflammation which, in the case of both sexes, is generated in the anus, is regarded as very difficult of cure. That also in which there are supervening consequences of a painful nature, is of the same kind.[22]

The supervening symptoms of Inflammation are, in brief, seven in number, *viz.*, vomiting, difficulty of breath, disgust for food, thirst, fever, diarrhœa, and weakness.[23]

When the phlegm of a person becoming aggravated or excited, stays at the root of his tongue, such phlegm very soon generates an Inflammation. From such Inflammation proceeds the disease called Upajihvikā *[24]

When the phlegm of a person becoming excited stays at the root of the palate, it very soon causes an Inflammation from which proceeds the disease called Galasundi.†[25]

* Ranula.

† Enlarged tonsil.

When the phlegm of a person, becoming excited, stays on the exterior surface of the neck, it slowly causes an Inflammation from which proceeds the disease called Galaganda.*[26]

When the phlegm of a person, becoming excited, stays in the interior of the neck, it very soon produces an Inflammation from which proceeds the disease called Galagraha.†[27]

When the bile of a person, becoming excited along with the blood, moves over the skin, it generates an Inflammation which presents a red color, from which proceeds the disease called Visarpa.‡[28]

When the bile of a person, becoming excited, stays in the blood, it generates an Inflammation in the skin which presents a red color. From this proceeds a disease called Piḍakā.[29]

When the bile of a person becomes exited and mixed with the blood, and as a consequence the blood becomes dry, the diseases that appear are Tilaka, Piplava, Vyanga, and Nilikā.§[30]

When the bile of a person, becoming excited, stays in the region of the forehead or the temples, the Inflammation that sets in is called Çankhaka. It is attended with violent symptoms.[31]

When the bile of a person, becoming excited, stays at the root of the ears, such person gets an Inflammation upon the subsidence of fever. Such Inflammation becomes unconquerable and terminates in death.[32]

When the wind of a person, becoming excited, stays in the body after causing the spleen to swell, such wind, slowly afflicting the flank, causes an enlargement of the spleen.[33]

When the wind of a person, becoming excited, stays in that

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* Bronchocele.

† This leads to difficulty of deglutition and suppression of the voice.—*T.*

‡ Erysipelas.

§ Tilakā is identifiable with Pigmentary nævi or moles.

Piplava indicates small pimples on the body.

Vyanga consists of brown spots on the face. Nilikā consists of dark spots on the face.—*T.*

part of the abdomen which is called the seat of Gulma, it generates an Inflammation with an acute pain called Çula. From this, the person gets the disease called Gulma.*[34]

When the wind of a person becomes excited and causing an Inflammation with the acute pain called Çula, moves from the groins to the testes, the person gets the disease called Vradhna.[35]

When the wind, becoming excited, goes into the space between the blood and the skin, it then generates an Inflammation in the abdomen and the man gets the disease called Udara.†[36]

When the wind, becoming excited, stays in the abdomen and does not go either downwards and upwards for escaping out, the man is said to get the disease called Ānāha.*[37]

In consequence of their similarity with Inflammation in respect of a swelling appearance, fleshy excresences and tumours, distinguished by names and symptoms, should be included in this enumeration of Inflammations.[38]

When the wind, bile, and phlegm of any person all become excited together and stay at the root of a person's tongue, and cause him burning pain by reaching the acme of aggravation or excitement, they then generate a violent Inflammation, with pains of diverse kind. This disease, which rapidly reaches a crisis, should be included in the class called Rohinikā. Such a person can expect to live for three days only at the most. If treated, however, by a skilful physician, he very soon becomes cured.[39-41]

There are diverse diseases (falling under Inflammation) which though regarded as virulent, are still curable (if treated by a skilful physician). These, however, if not treated by a skilful physician, or treated upon false principles, cause the death of the patient.[42]

There are others (falling under Inflammation) which are regarded mild and which are certainly curable. Whether the patient takes care of them or not, whatever is done with respect to them brings about their cure.[43]

* A Gulma is a windy tumour in the abdomen.—*T.*

† This name stands for many abdominal affections.—*T.*

* 'Anāha,' is epistasis or suppression of urine.—*T.*

There are others (of this class) which are regarded incurable. Some, again, (though incurable) are capable of being suppressed. In diseases of this latter kind, well-applied treatment assists the patient to live on.*[44]

There are others that are truly incurable. In them no treatment produces success. Only fools strive to treat them. The learned physician never sets his hand upon them.[45]

Diseases are of two kinds, *viz.*, Curable and Incurable. Distributing them according to the considerations of mildness and violence, they become of four kinds.†[46]

The diseases which fall under the general heading of Inflammation are innumerable when distinguished by considerations of pain, color, manner of appearance or element affected, area or part of the body occupied, and name.‡[47] The treatment, however, in all cases should be according to what is laid down in this brief enumeration mentioning general points. In all their modifications, the same general feature is said to be present.[48]

The physician who may not know the separate name of each particular modification should not hesitate to undertake its treatment. As a matter of fact, of all the modifications the names do not certainly occur in the Medical scriptures.[49]

A particular fault which has been excited (and from which an Inflammation proceeds) may, in consequence of the particular cause that has excited it, change its locality, and thus generate diverse

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* Incurable diseases are of two kinds. Some of them are capable of being suppressed though not cured. Others are incapable of even suppression. In diseases called Suppressible or Yāpya, well-applied treatment prolongs life. 'Susādhu api karma' is the correct reading, divested of 'Sandhi.' 'Yātrākaram' is 'competent to make the patient live on.'—*T.*

† Four kinds, such as (1) Mild and Curable, (2) Violent and Curable, (3) Mild and Incurable, and (4) Violent and Incurable. Among these, Mild and Incurable would mean Yāpya or suppressible.—*T.*

‡ What is said here is this: Inflammation is a general name applied to a very large number of diseases whose common characteristic is swelling. If differentiated from one another by considering the pains they cause, the colors they present, the manner in which they appear (*i.e.*, swiftly or slowly or as due to this or that cause), &c., the variety will seem to be great.—*T.*

kinds of or varieties of the disease.[50] The physician, therefore, that undertakes the treatment, should commence his operations after first ascertaining what the disease is, what is its nature (in respect of the particular fault that has caused it and the particular element of the body that has been affected), and the distinctions in respect of the part of the body that is afflicted.[51]

That physician who commences his treatment after ascertaining these three (*viz.*, the name of the disease, its nature in respect of cause and the element affected, and the part of the body afflicted), and conducts himself with the aid of knowledge and conformably with principles, is never stupefied.[52]

In the bodies of creatures endued with life-breaths, the faults, *viz.*, wind, bile, and phlegm, are always to be found. Whether these are in their normal or abnormal state, the man of learning should seek to ascertain.[53]

The following are the acts of the Wind when in its normal state, *viz.*, energy in respect of action or movements, inhalation and exhalation of the breath, the proper functions of the physical organs (such as speech, thought, &c.,) the equable course of the several elements of the body, and the equable or proper discharge of excreta and urine and such other impurities as escape or are secreted out of the body.[54]

Vision, digestion, the heat that is natural to the body, hunger, thirst, softness of the body, splendour of complexion, cheerfulness of mind, and intelligence, are due to the action of the Bile in its nomal state[55]

All oily matter in the body, tightness of joints, general tightness of the body, weight of body, sexual power, strength, capacity to bear or endure, patience, and absence or renunciation of cupidity, are due to the action of the Phlegm in its normal state.[56]

When wind, bile, and phlegm become attenuated, the indications of such attenuation are the absence of those acts and operations that are due to their normal state. When these (*i.e.*, wind, bile, and phlegm), become aggravated and, therefore, exist in an inharmo-

nious state, some of the acts or operations described above become abnormally vigorous.[57]

If the indications of any of the faults present themselves in an excessive form such excess is always said to be a symptom of aggravation.

The normal condition, attenuation, and aggravation of faults are to be ascertained by remembering these points.[58]

Here occur some Verses containing a summary.

The kinds in respect of number, the causes, the forms, and the curability of Inflammations, the incurability of the different modifications thereof, those Inflammations that are the precursors of other diseases, the varieties, three in number, of the diseases that fall under Inflammation, as stated in the Verse giving an abstract of what should be noted with a view to treatment, the normal functions of the faults, and the indications of their attenuation and aggravation, have all been explained, in this Lesson on diseases that is called Tri-çothiya, by Punarvasu who was divested of error and the fault of darkness and cupidity and pride and arrogance and attachment to worldly objects.*[1-3]

Thus ends the Eighteenth Lesson, called Triçothiya, in the treatise of Agniveça as revised by Charaka.†

LESSON IXX.

We shall next expound the Lesson called Ashtodariyam.

Even this was said by the illutrious son of Atri.[1]

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* 'Sankhyā' implies number. The different kinds in respect of number, are implied. The words 'na cha' are connected with the second line. Hence, the meaning is, 'the incurability of the different modifications of Inflammation.' The 'purvajān çothān' are those referred to in Verse 24 and the others immediately following. The words 'Vidhi-bhedam,' 'trividham,' and 'Vodhya-sangraham' have reference to Verse 51.—*T.*

† Following U. C. Dutt (*vide* his *Nidāna*) the word Cotha has been rendered in the Eighteenth Lesson as 'Inflammation.' Cotha is a general name for a swelling or

In this Lesson shall occur the following: Eight varieties of diseases called Udara (stomachic and abdominal afflictions); Retention of urine which is of eight kinds; the faults of the milk (in the breast) which are of eight kinds; the faults of the semen, of eight kinds; the disease called Kushtha (Leprosy), of seven kinds; the disease called Pidakā, of seven kinds; Visarpa (Erysipelas), of seven varieties; Diarrhœa, of six varieties; the disease called Udāvarta, of six kinds;* Gulma (abdominal tumours), of five varieties; the disorders of the spleen, of five varieties; Consumption, of five varieties; five varieties of Asthma; Hiccup, of four kinds; Vomiting, of five kinds; Disgust for food, of five varieties; Diseases of the head, of five varieties; the diseases called Anæmia, of five varieties; Lunacy or madness, of five kinds; Apasmāra or Epilepsy (in which the patient believes that he is pursued by a black or red complexioned creature and becomes insensible as soon as the creature touches him), of four varieties; the diseases of the Eye, of four kinds; the four varieties of the diseases of the Ear; Catarrh of the nose (in consequence of which putrid discharges constantly flow from that organ), of four kinds; the diseases of the mouth, of four kinds; the diseases of the Grahani, of four kinds;† Mada (Delirium Tremens), of four varieties; Swoons, of four varieties; Phthisis, of four varieties; Loss of virility or impotence, of four kinds; Inflammations, of three varieties; the diseases called Kilāsa (white leprous spots), of three varieties; Hemorrhage, of three kinds; Fevers, of two varieties; Abscesses, of two kinds; Sciatica, of two varieties; Kāmala (aggravated Jaundice), of two kinds; Constipation (in which hard and unhealthy stools are passed), of two varieties; Vāta-rakta (Rheumatism), of two kinds; Fistula-in-ano, of two varieties; Paralysis of the thigh, of one kind; Sanyāsa or Apoplexy,

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intumescence of any kind. It may or may not be attended with pain. Inflammation, as ordinarily understood, is a swelling with heat and pain. With this explanation, Cotha may be taken for Inflammation as rendered above.—*T.*

* Udāvarta is a general name for such diseases as are generated by the suppressed wind.—*T.*

† The duct that seizes the food and is the seat of the digestive fire.—*T.*

of one kind ;* Mahāgada, in which the patient affects all kinds of ugly behaviour, of one kind ; Worms, which are of twenty varieties ; the twenty varieties of Prameha or Diabetes ; and twenty varieties of the disorders that affect the sexual organs of women.

These eight and forty diseases have been indicated in this abstract.

We shall explain the nature of the diseases that have been so indicated.[2]

There are eight varieties of stomachic or abdominal diseases. They are 1. that born of wind, 2. that born of bile, 3. that born of phlegm, 4. that born of wind, bile and phlegm, 5. enlargement the of spleen, 6. Vaddhodara, 7. Chhidrodara, and 8. abdominal dropsy.[3]

The eight varieties of Mutraghāta or suppression of urine are 1. that born of wind, 2. that born of bile, 3. that born of phlegm, 4. that born of wind, bile, and phlegm, 5. Açmari, *i.e.*, stone or calculus, 6. Çarkarā or gravel, 7. diseases born of the vital seed, and 8. diseases born of the blood.[4]

The eight varieties of the diseases of the milk in women's breasts are 1. discolored milk, 2. milk with bad ordor, 3. milk with had taste, 4. oiliness in the milk, 5. frothy milk, 6. dry milk, 7. heavy milk, and 8. very oily milk.[5]

The faults or disorders of the Semen are eight in number. They are 1. thinness, 2. dryness, 3. frothiness, 4. absence of whiteness, 5. fœtidness of smell, 6. oiliness, 7. mixture with other elements (like blood), and 8. such heaviness as to be drowned in water.[6]

The seven varieties of Kushtha or Leprosy are 1. Kāpāla, 2. Udumvara, 3. Mandala, 4. Rishyajihva, 5. Pundarika, 6. Sidhma, and 7. Kākana.†[7]

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* Sanyāsa is a diseases of both body and mind, the chief feature of which is a total loss of cosciousness, and which is caused by aggravation or disorders of all the three faulrs together. It is identifiable with Apoplexy.—*T.*

† Udumvara is marked by coppery spots ; Mandala by circular spots or arcs ; Rishyajihva is characterised by spots or blotches resembling the deer's tongue ; Pundarika has spots that look like lotus petals ; Sidhma has blotches or scabs that are raised ; Kākana is characterised by black and red spots.—*T.*

Of Pidakās there are seven varieties. They are 1. Çarāvikā, 2. Kachchhapikā, 3. Jālini, 4. Sarshapi, 5. Alaji, 6. Vinatā, and 7. Vidradhi.[8]*

Visarpa (Erysipelas) is of seven kinds; *viz.*, 1. that born of wind, 2. that born of bile, 3. that born of phlegm, 4. that born of heat, 5. Karddama, 6. Granthi, and 7. that born of all the faults.[9]

Atisāra (Diarrhœa) is of six varieties. They are 1. that born of wind, 2. that born of bile, 3. that born of phlegm, 4. that born of wind, bile, and phlegm, 5. that born of fear, and 6. that born of grief.[10]

Udāvarta is of six varieties. They are 1. that born of the wind, 2. that born of the urine, 3. that born of the stools, 4. that born of semen, 5. that born of vomiting, and 6. that born of catarrh.†[11]

Gulma (abdominal tumours) is of five varieties. They are 1. that born of wind, 2. that born of bile, 3. that born of phlegm, 4. that born of wind, bile, and phlegm together, and 5. that born of the blood.[12]

Spleen is of five varieties. They are the same as in the case of Gulma above.[13]

Consumption is of five varieties. They are 1. that born of wind, 2. that born of bile, 3. that born of phlegm, 4. that born of wounds, and 5. that born of waste.[14]

Asthma is of five varieties. They are 1. violent Asthma, 2. Urddhaçwāsa or that in which the breath goes upwards, 3. Chhinnaçwāsa or that in which the breath seems to be broken, 4. Tamaka, and 5. Kshudra.‡[15]

Hiccup is of five varieties. They are 1. violent, 2. deep, 3. Vyapetā or Yamalā, 4. Kshudrā (mild), and 5. that born of food (or a loaded stomach).[16]

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* *Vide* p. p. 194 and 195 *ante.*—*T.*

† It has been already said that Udāvarta is a general name for many diseases whose common characteristic is the suppression of the normal functions of some abdominal organs. Suppression of urine, suppression of stools &c., all fall under Udāvarta.—*T.*

‡ The symptoms of Tamaka and Kshudra are set forth in the Lesson on Asthma, *supra.*—*T.*

Thirst is of five kinds. They are 1. that born of wind, 2. that born of bile, 3. that born of undigested food in the stomach, 4. that born of waste (of tissues and elements), and 5. that born of the supervening afflictions of a disease.[17]

Vomiting is of five kinds. They are 1. that born of having taken food of a repulsive kind, 2. that born of the excitement of the wind, 3. that born of the excitement of the bile, 4. that born of the excitement of the phlegm, and 5. that born of the excitement of all the faults, *viz.*, wind, bile, and phlegm together.[18]

Disgust for food is of five kinds. They are 1. that born of wind, 2. that born of bile, 3. that born of phlegm, 4. that born of aversion for food, and 5. that born of toil or fatigue.[19]

Diseases of the Head are of five varieties. Regarding what has been said before, they are 1. that born of wind, 2. that born of bile, 3. that born of phlegm, 4, that born of wind, bile, and phlegm all together, and 5. that born of worms.[20]

Thoracic diseases are of five varieties. They have been explained in the Lesson on the diseases of the Head. (Like diseases of the Head, they are 1. that born of wind, 2. that born of bile, 3. that born of phlegm, 4. that born of wind, bile, and phlegm all together, and 5. that born of worms).[21]

Anæmia is of five varieties. They are 1. that of the wind, 2. that born of the bile, 3. that born of the phlegm, 4. that born of all the faults together, and 5. that born of eating burnt or dry earth or clods of clay [22]

Lunacy or madness is of five varieties. They are 1. that born of the wind, 2. that born of the bile, 3. that born of the phlegm, 4. that born of all the faults together, and 5. that born of adventitious circumstances (such as sudden fright, evil spirits, &c.)[23]

Apasmāra or Delusion is of four varieties. They are 1. that born of the wind, 2. that born of the bile, 3. that born of the phlegm, and 4. that born of all the faults together.[24]

Diseases of the Eye, diseases of the Nose, diseases of the Mouth, diseases of the Grahani, Mada or delirium tremens, and

Loss of consciousness or swoon, is each of four varieties. They are exactly the same as in the case of Apasmāra or Epilepsy above; (that is, 1. those born of the wind, 2. those born of the bile, 3. those born of the phlegm, and 4. those born of all the faults together).[25]

Çosha or Phthisis is of four varieties. They are 1. that born of acts of temerity or rashness, 2. that born of suppressing the urgings of nature, 3. that born of waste (of tissues and other elements), and 4. that born of taking food made of disagreeing ingredients.[26]

Loss of virility is of four kinds. They are 1. that born of some physical obstruction to the emission of the semen, 2. that born of the absence of erection, 3. that born of decrepitude or old age, and 4. that born of the decrease or attenuation of the semen.[27]

Çotha or Inflammation is of three kinds. They are 1. that born of the wind, 2. that born of the bile, and 3. that born of the phlegm.[28]

Kilāsa or Leucoderma is of three kinds. They are 1. that which presents a red color, 2. that which ptesents a coppery color, and 3. that which presents a white color.[29]

Lohita-pitta (or Rakta-pitta), *i.e.*, Hemorrhage, is of three kinds. They are 1. that which affects the upper part of the body and in which the discharge takes place through the upper organs, 2. that which affects the lower parts of the body and in which the discharge is downward, and 3. that which affects both the parts of the body and in which the discharge is both upward aud downward.[30]

Fever is of two kinds. They are 1. that which arises from cold and in which the patient expresses a desire for hot or warm things, and 2. that which arises from heat and in which the patient expresses a desire for cold or cooling things.[31]

Vradhna or Abscess is of two kinds. They are 1. that which is constitutional, and 2. that which is caused by adventitious circumstances (such as wounds, touch of poisonous plants, or bites of poisonous worms, &c.)[32]

NOTICE.

The English translation of *Charaka-Samhitā* will be issued in successive fascicules of 4 forms, Royal octavo, each; 12 fascicules will be issued every year. Under favorable circumstances, the number of fascicules or the number of forms in each fascicule may be increased. For subscribers in India paying in advance the charge is Rs. 32 for the whole work. For subscribers in Europe and America, the charge is £3 in advance post free. The price for each part is one Rupee. The arrear rate is Rs. 40 (in India) payable (if subscribers wish) in instalments of Rs. 10 each. Remittances to be made to the Publisher, 200, Cornwallis Street, Calcutta, by drafts on Indian Banks or Postal money-orders.

The following publications relating to Hindu Medical Science may be had at No. 200, Cornwallis' Street, Calcutta, India.

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2. Susruta-Samhitā (in original) with Dallanāchārya's Commentary, edited by Pundit Avinash Chandra Kaviratna (published in Devanāgara character in successive fascicules). Price Rs. 19 in advance.

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PART VIII.

CHARAKA-SAMHITA

TRANSLATED INTO ENGLISH.

PUBLISHED BY

AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA SAMHITA AND OF SUSRUTA SAMHITA (in original) WITH COMMENTARIES; BENGALI AND HINDI TRANSLATOR OF CHARAKA SAMHITA AND OF SUSRUTA SAMHITA; EDITOR OF CHIKITSA-SAMMILANI (Medical Journal in Bengali); PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &c., &c., &c.

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(61)

[From Professor F. Max Muller.]

Norham Gardens,
OXFORD,
22nd October, 1893.

Dear Sir,

Accept my best thanks for the new, the 6th fasciculus, of your translation of Charaka Samhita. I had a notice put into the *Academy* as I did about the former volumes, and I am surprised that your excellent and most useful work has not attracted more attention among medical men in England. Our Regius Professor of medicine, Sir Henry Edward, was much interested in it. I hope you will be able to continue your valuable work.

* * * * * *

Yours very truly
(Sd.) Max Muller.

[From Dr. Geo. H. Clark, M.A., M.D., of Philadelphia.]

Dear Doctor,

As I go over each fasciculus, I always arrive at one conclusion, and that is this :—

If the physicians of the present day would drop from the pharmacopœia all the modern drugs, chemicals, &c., and treat their patients according to the methods of "Charaka," there would be less work for the undertakers, and fewer chronic invalids in the world.

I look forward with pleasure to the completion of the work, for I am anxious to have it all.

Sincerely yours,
(Sd.) Geo. H. Clark

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ABSTRACT

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CHARAKA-SAMHITA.

[Dr. F. A. Hassler, M.D., Ph. D., Santa Ana, California.]

* * * The student of Hindu literature must be prepared for glimpses and magnificent views of learning and wisdom which will astonish and delight him at every turn. * * *

The physician of our day will find in Charaka and other works of ancient India many views of health, disease, and remedies which he fondly imagined were jewels in the crown of modern science. * * * * * *

this great monument of ancient Hindu wisdom and learning."—Science, New-York, *July* 14, 1893.

[The Englishman, Calcutta, October 26th 1893.]

"Charaka Samhita"

An English translation of which is being published by Dr. Avinash Chandra Kaviratna, of Calcutta, is the subject of an intersting article in an American journal. Dr. F. A. Hassler, in *Science*, calls the attention of his fellow-countrymen to the valuable and intersting information contained in "this great monument of ancient Hindu wisdom and learning" and takes the opportunity to set forth the "astonishment and delight" afforded by a study of Hindu literature in general.

[Hope, Calcutta, November 12th, 1893.]

Our readers will be glad to know that Kaviraj Avinash Chandra Kaviratna's translation of *Charaka Samhita* has formed the subject of an article in *Science*, an American Review, from the pen of Dr. F. A. Hassler. The writer has paid a well-deserved tribute to this monument of ancient Hindu wisdom and learning. Alas! how few of our countrymen evince any real and practical interest in the ancient science and literature of their country!

[From Dr Reinhold Rost c.i.e., the late Librarian of the Indian Office.]

I, Elsworthy Terrace,
Primrose Hill, London, N. W.,
London, the 20th October, 1893.

My Dear Sir,

I feel under great obligation to you for so kindly sending me a copy of your excellent translation of Charaka, the first six fascicules of which reached me last Tuesday. You have undertaken a most valuable and praise-worthy work which will not fail to make ancient Hindu medicine better understood and appreciated in the West than it has been heretofore. Though I am no longer Librarian to the India Office, I have still the means of drawing the attention of Oriental scholars to your difficult and meritorious task. I am convinced that many important additions to our Sanskrit dictionaries will be gleaned from your translation.

With the renewed expression of my gratitude.

I am ever sincerely yours,
R. Rost.

[The American Antiquarian, Septmber 1893.]

Avinash Chandra Kaviratna, a learned Hindoo residing in Calcutta, is publishing an English translation of the *Charaka Samhita* at the rate of twelve fascicules every year in royal octavo. The cost of the whole work will be about $15 to American purchasers, to be remitted to the publisher Kaviratna, at 200, Cornwallis Street, Calcutta. This medical work was composed in the sixth century before Christ by an author who is justly called the Galen of India. In the fifth number, which is before us, the lesson on the three aspirations has been completed. The observations on the excess or absence or injudicious correlation of objects with the senses and mind display great wisdom. The chapter on

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oils elaborately, describes the different kinds of medicinal oils, the diseases in which they should be prescribed and the manner of their use. Like all the most ancient medical treatises, this work is very instructive for the history of philosophical ideas and systems, medical theories and ethnographic facts. It rests largely on empirical knowledge and is by no means wanting in common sense, as will be seen from the following paragraph (p. 129): "Physicians are of three kinds; hypocrites or quacks dressed as physicians form one class; physicians by common report form the second class, and physicians that really possess the accomplishments which such men should possess form the third class."

[THE MORNING POST, ALLAHABAD, AUGUST 14TH, 1893.]

The English translation of the *Charaka-Samhita* has now reached page 184, and we are indebted to the courtesy of Pandit Avinash Chandra Kaviratna for a copy of the sixth fasciculus of the voluminous work. As the right of reproduction has been (very properly) reserved, it would be overstepping the limits of legality to present our readers with any lengthy quotation. Suffice to say that Charaka's, or, strictly speaking, Agniveca's deliverances on many subjects, unsurpassed for brevity and weight, are, like those of Bacon, admirably sententious. In the sixth fasciculus of his *Samhita*, now before us, there is a passage that affords a very clear idea of what the requisites were of a hospital as conceived by the priest-physicians of ancient India. These requisites will be found to come up to modern ideas on the subject. Glimpses are also afforded of what the *Rishis* regarded as a *corrective* treatment for men labouring under no particular disease, but whose health was not good, and whose constitutions were "below par." Altogether, there is abundant matter in this particular fasciculus for proving

that the system of medicine professed in ancient India was by no means a system of empiricism, charlatanry, or *kabiraj* quackery ; though we may be permitted to doubt whether, after all, as the learned translator observes, "it was scientific in every respect." We earnestly bespeak for Pandit Avinash Chandra the encouragement and assistance and honour he deserves.

[MEYER BROTHER'S DRUGGIST, ST. LOUIS, U. S. A.,
October, 1893.]

Each part of this fascinating publication is galore with evidences of a better medical knowledge among the ancient sages than we are wont to accord them. It is true that some of the matter seems empirical to us in the nineteenth century, but the work is of great scientific value. We hope that it will have a large sale in this country.

[MEYER BROTHER'S DRUGGIST, ST. LOUIS, U. S. A.,
November, 1893.]

This completes 184 pages of an English translation of an old Hindu work on medicine which must date back at least one thousand years if not two or three times as long. The original is in the Sanskrit language. The translator is a native Brahmin who is a Pundit by education and a physician by profession. The pains taken to translate and annotate the work are indicative of an indefatigable erudite author.

The work contains much which is instructive even to-day and every sentence is interesting.

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[THE MEDICAL NEWS, PHILADELPHIA,
August 12th, 1893]

IN these *fin de siecle* it has become fashionable to affect to sneer at the mere suggestion of the possibility of there having been wisdom among the ancients. PUNDIT AVINASH CHANDRA KAVIRATNA, a member of a race that delights to trace its origins and find its exemplars in immemorial antiquity, has adopted the most effective means of answering and silencing such sneers, in the publication of an English translation—virile and idiomatic—of the oldest and most celebrated Hindu treatise on medicine. *Charaka Samhita*, we should judge, bears much the same relation to the medicine of the East as the aphorisms of HIPPOCRATES do to that of the West. To the student of medical history the value of the work is inestimable; and the parts thus far published contain promise that there will likewise be some contributions of decided value to medical practice. As to this, however, we are not as yet prepared to express a more definite opinion. Certainly there are careful empiric observations, especially in the domain of materia medica, that deserve attention and investigation. While the hygienic rules are good and show that the ancient Hindu physicians were acquainted with much that passes for novel, yet they tell us nothing we do not already know. This detracts not from their historic value, but merely from their practical importance at the present day.

As is to be expected, we find among many wise and highly practical maxims others based upon superstitions of the time, local customs, or peculiar religious observances; but even our latest text-books cannot claim to be free from similar blemishes. How long is it since distinguished obstetricians practised and advised a most elaborate ritual, now happily almost obsolete, founded upon a superstitious, or, at least, irrational, awe of the microbe fetish?

Opening the work at random, we find among others

illustrating a broad view of the fundamental principles of medicine observations like these.

* * * * *

Inseparable from the art of hearing, in the ancient author's view, was the art of right living. But right living has not only a physical, but also psychic aspect ; and the psychic life is not only intellectual, but moral. Hence we find metaphysical analyses as well as elevating spiritual reflections and moral precepts intermingled with therepeutic and hygienic dicta. Again we cite at random :

* * * * *

The subject of materia medica is extensively considered. Six hundred purgatives, five orders of astringents, remedies for vomiting and hiccough, agents that alter the color and consistency of fæces, increase or diminish the excretion o[illegible]ine, promote or allay sweating, etc., etc., are enumerated and classified. The editor gives in foot-notes the modern names of the plants specified. Much attention is paid to inhalation of the fumes of certain medicaments ; thus there are described smoke for the nose and the throat, smoke for purging, etc. The directions as to the method of inhalation are precise, and failure is ascribed to departure from the proper routine. The subjects of heredity and re-incarnation are discussed from both theologic and medical standpoints. The work is published by subscription in fascicules, of which five have thus far been issued. The rapidity of issue will depend upon the encouragement received by the editor. It is proposed to issue twelve parts yearly until the work is completed. As is a substantial contribution not only to the history of medical literature, but also to the history of human progress in many departments of thought and knowledge, we trust that the subscriptions will be sufficiently numerous to insure the speedy completion of the publication. For ourselves we gladly acknowledge our debt to Mr. Kaviratna for the enlightenment and pleasure which we [illegible]ve gained from the pages his industry and enthusiasm [illegible] placed before us.

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[WESTERN DRUGGIST, CHICAGO, *December*, 1892.]

Part 3 of this interesting translation by the learned Avinash Chandra Kaviratna of that ancient Hindu work on medicine is now before us, and to characterize the same we cannot do better than to quote a few random passages, a detailed description having appeared in these columns a few months ago. We quote : * * * *

[PHARMACEUTICAL RECORD, NEW YORK,
December 29th, 1892.]

Parts I and II of this interesting and valuable translation received mention in a previous number of this journal (Vol. XIII, page 452.) The part before us treats chiefly of the minor rules of hygiene as applied to the care of body, and when the antiquity of the work is taken into consideration, it is somewhat of a surprise to note the amount of accurate knowledge displayed. The translator, Avinash Chandra Kaviratna, is widely known among students of Oriental literature through his patriotic efforts to popularize the medical science of the ancient Hindoos ; and the present work is only one of a number of excellent translations, part of which are printed in the Bangali character. The task is an arduous one, and is rendered more difficult by the fact that he is entirely unassisted in the work, being obliged to be at the expense of the printing and publishing the entire series.

As a contribution to our knowledge of ancient Hindu medicine it is invaluable, and cannot fail to excite the interest of physicians and students.

[THE NATION, NEW YORK, *December 29th*, 1892.]

The first three numbers of an English translation of 'Charaka Shamhita,' the most ancient known Indian work on

medicine, are now ready for distribution to subscribers. Aside from its general value as a contribution to our knowledge of the state of India while it was as yet almost unknown to Europeans, the work cannot fail to excite the interest of physicians and students.

[THE THEOSOPHIST, *Madras, September, 1892.*]

General readers will find it a most useful work devoid as it is of technical terms, and we heartily recommend the same to the public.

[THE JOURNAL OF THE MAHA-BODHI, SOCIETY, *Calcutta, June, 1893.*]

The task which this self-sacrificing, unselfish Doctor has undertaken is, indeed, a gigantic one, and we hope that he will get the necessary support to carry on the work. In his learned introduction, the Kaviraj says; * * * Professor Max Muller and almost all eminent Orientalists of Europe and America have testified to the usefulness of his translation, and we agree with the Kaviraj that if an English translation of Charaka is executed properly, and if it succeeds in attracting the attention of Scientific men in Europe and America, it is sure to produce many important changes in the modern system of Medicine.

[B. K. MAJUMDAR, IN THE INDIAN MIRROR, *Calcutta, November 23rd, 1893.*]

" I commend the English translation of Charaka to the notice of my educated countrymen, and especially of the Graduates of the Medical College. As the work is remarkably free from technicalities, it is easy reading for the layman. The Allopath and Homœopath will find a mine of

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wealth in it, which, if properly worked will amply repay the labour bestowed upon its perusal.

[INDIAN MEDICAL RECORD, CALCUTTA, NOVEMBER, 1893.]

More ancient than Hippocratic literature, Agniveca, the sage of Hindu Vedic Medicine, unfolds the science and beliefs of a mythological era. The book is of profound interest and will be read by modern physicians with some profit. Much credit is due to the scholarship of Dr. Abinash Chunder Kaviratna for the debt he now places upon "medical readers of ancient Oriental literature."

[FROM JOHN M. MAISCH, ESQ. AMERICAN PHARMACEUTICAL ASSOCIATION, PHILADELPHIA.]

"I consider the work of great importance for the history of Medicine and pharmacy, and that you have earned the thanks of all interested in the subject, but who are not conversant with Eastern languages, for enabling them to study this ancient work."

[FROM W. D. BROWN, ESQ., SALT LAKE CITY, U. S. A.]

"Ancient Hindu Literature has a charm for me that no other works that I can find can produce. They are instructive as well as interesting. In fact, they teach us to know that ancient India had brighter minds than modern civilization has been the habit of giving credit for. Pride and ignorant superstition has been a barrier to many things which are both interesting and instructive."

ABSTRACT

OF

...CULUS.

[The Times of Ceylon, Colombo, May *29, 1893.*]

We have received part V. of a translation into English of "Charaka-Samhita", a work on the Hindu ideas respecting medicine. In so far as intelligent observation will teach anything the work seems fairly perfect but false ideas, based on insufficient knowledge of the human frame, are no less common in it than they were in the works of European physicians who wrote at a time when anatomy was not considered an important part of a medical man's education. We are afraid we cannot expect Western scientists, with their more exact knowledge, to gain any help from these glimmerings—bright though they be—of medical science, although the translator seems to entertain some such hopes. The translation is into good English.

[From Dr. F. A. Hassler, m.d., Santa, Anna U. S. A.]

" It is, I would still be ignorant of your great Literature. But for the exceeding kindness of Babu P. C. Roy, I have became a firm believer in the fruit of acts never being lost, and have no doubt that he will meet with greater reward than he can as yet conceive of. This is my prayer to the Supreme Soul."

[From O. L. Whitelaw, Esq., President of the Board of Managers of the Saint Louis.]

The field, though a promising one, has scarcely been touched and the efforts now being made by Indian scholars promise a rich least to the literature of the world.

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[FROM WILLIAM EMETTE COLEMAN, ESQ., SAN-FRANCISCO, CALIFORNIA, U. S. A.]

* * * As each successive part is issued, the greater intrinsic value of the work is apparent. * * * There is much in it both of interest and value to the Western mind, occidental medical science therapeutic and hygienic. American and European medical science has much to learn. * * *

[FROM DR. D. G. DALGADO, M. D., CIVIL MEDICAL OFFICER SAVANTVADI, SOUTH KOULSAN :
8th January, 1894.]

You are rendering a great service to the History of Medicine by your translation of this work, and I am glad to see that you are receiving encouragement and support from all those who are the best judges of such an undertaking. I wish you all success in your venture, and I only hope that you will push on, as fast as you can, the publication to its end.

Yours faithfully,
(Sd.) D. G. DALGADO, M. D.

[FROM DR. SAMUEL JOHNSTON OF BALTIMORE, U. S. A.]

I have read each fasciculus with increasing interest, and will gladly call the attention of our libraries and my medical friends to this most remarkable work.

Yours very truely,
(Sd.) SAMUEL JOHNSTON.

ABSTRACT

OF

THE CONTENTS OF THE EIGHTH FASCICULUS.

In this fasciculus occurs the conclusion of Lesson XIX, concluding in brief, the principal varieties of some of the diseases.

An enumeration occurs of the different kinds of worms existing in the body. No account is given of their forms, though a brief indication is met with of the particular places they inhabit and their disposition in so far as these may be gathered from their names.

The contents of Lesson XX are 1. a classification, in brief, of the diseases that usually occur,—*viz.*, Accidental, and Constitutional, *viz.*, those born of wind, bile, and phlegm ; 2. the common nature of all diseases depending upon their productiveness of pain ; 3. their Substrata, which are two, *viz.*, Mind and Body ; 4. the principal causes of disease ; 5. the inducing circumstances, *viz.*, the injudicious correlation of objects with the senses, want of wisdom or foresight, and Time ; 6. the co-existence of diseases and the dispelling of doubts in diagnosis ; 7. the respective seats of wind, bile, and phlegm, and the enumeration of the different diseases due to the excitement of particular faults ; 8. the respective indications of the faults in themselves their indications when excited ; and 9. the kind of drugs and operations necessary for treating diseases brought about by particular faults. The indications of wind, bile, and phlegm, both by themselves and when excited, should be studied with especial care for an intelligible apprehension of the Hindu system of Medicine. What wind, bile, and phlegm *really* mean may be gathered from this Lesson.

In Lesson XXI the eight censurable incidents of a man are enumerated. They are 1. excessive tallness of stature, 2. excessive shortness of stature ; 3. excessive hairiness, 4. excessive baldness, 5. excessive darkness of complexion, 6. excessive whiteness of complexion, 7. excessive obesity, and 8. excessive leanness. Of these, faults 7 and 8 are particularly censurable. The reasons for which these faults are censured are given, as also the causes from which they spring.

The medicines which should be administered to the two particularly censurable persons, are indicated in brief.

In this Lesson also occur some interesting observations on Sleep, the persons unto whom at what time sleep is beneficial, those unto whom at what time sleep is not so, the medicines for excessive sleep and sleeplessness or insomnia, the causes from which sleep arises and what sleep is of what character.

Lesson XXII, (the greater portion of which occurs in this fasciculus) is highly interesting as affording a glimpse into the character of the six principal courses of treatment, 1. Langhana, 2. Vring-hana, 3. Rukshana, 4. Snehana, 5. Swedana, and 6. Stambhana. These are technical terms, whose meanings are fully explained. The drugs that are respectively used for each are also set forth. These six principal courses of treatment require to be thoroughly understood. In the words of the great Rishi,—" He is a true physician who knows the time when these courses of treatment are to be resorted to.

Āyāma or Tetanus is of two kinds. They are 1. External and 2. Internal.[33]

Gridhrasi or Sciatica is of two kinds. They are 1. that born of wind, and 2. that born of wind and phlegm.[34]

Kāmala or aggravated Jaundice is of two kinds. They are 1. that which affects a Koshtha or any viscus (such as heart, lungs, stomach, bowels, &c.,) and 2. that which affects any duct leading from a viscus.[35]

Diseases of the Āma or stomach are of two kinds. They are 1. Alasaka or Tympanites, and 2. Visuchi or Visuchikā, *i. e.*, Cholera.[36]

Vāta-rakta (Leprosy) is of two kinds. They are 1. Gambhira or deep, and 2. Uttāna or supercial.*[37]

Piles are of two kinds. They are 1. Dry, and 2. Wet.[38]

Urustambha (paralysis or Rheumatism of the thigh) is of one kind. It arises from the three faults together affecting the abdominal region.[39]

Sanyāsa (Apoplexy), characterised by disorders of all the three faults and affecting both mind and body, is of one kind[40]

Mahāgada or the great disease is of one kind. It is characterised by inattention to what is proper (and attention to things improper).†[41]

There are twenty species of worms. They are as follows: Yuka and Pipilaka, constituting two varieties, are born of external impurities: Keçāda, Lomāda, Lomadwipa, Saurasa, Audumvara, and Jantumātri,—these six varieties are born in the blood: Antrāda, Udarāda, Hridayachara, Chyurava, Darbhapushpa, Saugandhika, and Mahāguda,—these seven varieties are born of the phlegm in the body: Kakeruka, Makeruka, Leliha, Saçulaka, Sausurāda,—these five varieties are born in the stools. Even these are the twenty varieties of worms in the physical organism.‡[42]

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* Vāta-rakta is a kind of leprosy. The word is sometimes used for gout or rheumatism.

† Mahāgada is a disease in which the patient develops all sorts of vagaries and eccentricities. Hateful actions appear as proper, and proper actions appear hateful.—*T.*

‡ It is impossible to translate these names or identify them with those mentioned in

There are twenty varieties of Prameha or diabetes. They are as follow:—1. Udakameha, 2. Ikshuvālika, 3. Rasameha, 4. Sāndrameha, 5. Sāndraprasādameha, 6. Çuktameha, 7. Çitameha, 8. Çanairmeha, 9. Sikatāmeha, and 10. Lālāmeha,—these are born of the phlegm; 11. Kshārameha, 12. Kālameha, 13. Nilameha, 14. Lohitameha, Manjishthāmeha, and Haridrāmeha,—these six are born of the bile; 17. Vasāmeha, 18. Majjāmeha, 19. Hastimeha, and 20. Madhumeha,—these four are born of the wind. Even these are the twenty varieties of Prameha.* [43]

There are twenty varieties of diseases affecting the genital organs of women. They are as follow:—1. that born of wind, 2. that born of bile, 3. that born of phlegm, and 4. that born of all three together. The remaining sixteen kinds, ascertained by considerations of contact with the vitiated elements as their cause, are mentioned below.† They are 1.Raktayoni, 2.Arajashka, 3.Acharanā, 4. Aticharanā, 5. Prākcharanā, 6. Upaplutā, 7. Pariplutā, 8. Udāvartini, 9. Karnini, 10. Putraghni, 11. Antarmukhi, 12. Suchimukhi, 13. Çushkā, 14. Vāmini, 15. Shandayoni, and 16. Mahāyoni.

These are the sixteen varieties of diseases of the genital organs of women. They are simply mentioned here. The names only are given with reference to what has been said in the second aphorism above. [44]

European Medical works. The etymologies of some can be given. Keçāda is hair-eater; Lomāda is eater of the hair on every other part of the body save the head; Antrāda is eater of the entrails; Udarāda is eater of the stomach; Hridayachara is moving in the heart; Darbhapushpa is of the form of the flower of the Darbha or Saccharum cylindricum. The etymologies of the other names are not so well known, or if guessed, would throw no light upon the forms and habits of the worms indicated.—*T.*

* All these different kinds of Prameha or urinary affections are fully described in later portions of the treatise. The distinctions are founded npon the character of the urine passed, *i.e.*, its quality and quantity, and the ingredients that may be found to be mixed with it.—*T.*

† 'Dushya-samsarga-prakriti' is explained thus: 'prakriti' is cause; 'samsarga' is contact; and 'dushya' is constituent elements of the body, such as blood, &c. They are called 'dushya' because of their susceptibility of being affected or vitiated by wind, bile, and phlegm which are called 'doshas' or faults. These sixteen varieties are ascertained by a reference to, or consideration of, their contact with vitiated blood or other elements of the body as their cause. Thus some diseases may co-exist with vitiated blood, some with vitiated fat, &c.—*T.*

Here occur two verses.

Among the diseases mentioned in this Lesson called Ashtodariya, three are of twenty varieties; three of only kind; three of three kinds; eight of two varieties; ten of four varieties; twelve of five varieties; four of eight varieties; two of six varieties; and three of seven varieties. Even thus has this Lesson on diseases been compiled.[15-16]

All constitutional diseases that affect oneself never spring from any other source than one's wind, bile, and phlegm. Even as a bird, roving wheresoever it likes, can never transgress its own shadow, after the same manner all the diseases that afflict a person, born of the disorders of his own constituent elements, can never transgress his own wind, bile, and phlegm. Intelligent physicians observing the especial seat or place, the indications, and the exciting causes, of wind, bile, and phlegm, refer all diseases as caused by disorders of wind, or bile, or phlegm.*[17]

[*Here are two verses.*]

All the numerous diseases that appear in the body, arising from the disorders of one's constituent elements, are not separable from (disorders of) bile, phlegm and wind. All diseases, however, that are accidental, are distinguished therefrom.[1] The Accidental becoming aggravated, follows the Constitutional disease; similarly the Constitutional, becoming aggravated, follows the Accidental.† Hence, ascertaining properly the adjunct and the cause, the work of treatment should be commenced.[2]

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* 'Sthāna-samsthāna-prakriti-viçeshān' is explained by the Commentators as follows: 'sthāna' is the seat or place, where the wind, &c. have been excited, such as blood, or stomach, &c. 'Samsthāna' is 'lingam' or particular indications or symptoms noticeable; 'Prakriti' is cause, such as excessive eating or sleeping, absence of oily food or of sleep, &c.—*T.*

† What is stated here is this: diseases are either Constitutional or Accidental. The former are evidently inseparable from disorders of wind, bile and phlegm. The latter may at first sight be regarded as separable therefrom. But even Accidental diseases, when aggravated, (as when a wound is deep and has begun to fester), fever, loss of strength and appetite, headache, and other Constitutional diseases may set in, caused by disorders of wind, bile, and phlegm induced by the Accidental disease. A Constitutional disease also, becoming aggravated, may apparently be cured; but in consequence of its seeds being present in the body, one becomes more susceptible of catching diseaes by accidents than another who has been always hale.—*T.*

Thus ends the Nineteenth Lesson called the Ashtodariya in the treatise of Agniveça as revised by Charaka.

LESSON XX.

We shall now expound the Lesson called Mahāroga. Thus said the illustrious son of Atri.*[1]

The diseases that occur are of four kinds: They are 1. Accidental, 2. those born of wind, 3. those born of bile, and 4. those born of phlegm.

Though distributed into four kinds, their character as disease is of one kind, in consequence of the common element being present in all of them of producing affliction or pain.

In consequence, again, of diseases being distributed into two kinds, *viz.*, Accidental and Constitutional, their causes are of two kinds.

In consequence, again, of the distinction between mind and body, the substrata of disease are of two kinds.

The modifications, again, of those four are innumerable, in consequence of the differences in respect of causes, seats, symptoms, areas, and varieties, being innumerable.†[2-6]

The immediate causes of Accidental diseases are, verily, wounds inflicted by nails, or teeth, or falls, incantations (with Atharvan rites), curses (of men possessed of ascetic puissance), assaults of evil spirits, acts of violence (done with weapons, &c). binding, pressure, cords, burns, Mantras, fall of lightning, and the assaults of other physical agents.[7]

Of all Constitutional diseases the causes are disorders of wind, bile, and phlegm.[8]

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* 'Mahārogādhyāya' implies an elaborate or long-extending lesson on diseases. Here numerous diseases have been named, and their causes, and other considerations.—*T.*

† In the sixth sentence, some texts omit 'eshām.' The sense remains the same. 'Prakriti' is cause; 'adhishthānam' is seat; 'linga' is symptoms or external indications; 'āyatana' is the area or place where wind, bile, or phlegm, may be excited or attenuated; 'vikalpa' is variety, as in the case of swellings, in respect of pain, color, extent, &c.—*T.*

The inducing causes of both Accidental and Constitutional diseases are injudicious correlation of objects with the senses, want of wisdom or foresight, and time.

Verily, all the four kinds of diseases, when aggravated, follow one another. No doubt, however, can arise in the matter of distinguishing one from another.[9]

Accidental disease arises at first with pain and afterwards causes disorders of wind, bile, and phlegm.

In Constitutional diseases, wind, bile, and phlegm in the first instance become disordered and afterwards lead to pain.

The respective divisions of the body shall now be laid down that constitute the seats of the three faults (*viz.*, wind, bile, and phlegm).[10]

They are as follow:—

The hypogastric or pubic region, the place where the fæces collect, the regions about the loins, the thighs, the feet and the bones are the seats of wind. That portion of the stomach, however, where digestion goes on, among the seats of wind, is in particular the seat thereof.[11]

Sweat, the thorax, saliva, blood, and that portion of the stomach where undigested food remains, are the seats of bile. Amongst these all, the last is especially the seat of bile.[12]

The thorax, the head, the throat, all the joints, that portion of of the stomach which holds the undigested food, and the fat are the seats of phlegm. Amongst these all, the thorax is especially the seat of phlegm.[13]

Verily, wind, bile, and phlegm wander over every part of the body. Excited or unexcited, they produce bad or good consequences in every part of the body.

In their normal or unexcited state they produce beneficial results, such as growth, strength, good complexion, clearness of the senses, &c.

When not in their normal state, they produce many evil consequences called Disease.

Amongst diseases there are some that are due to ordinary causes, and some to diverse other causes.

Diseases due to ordinary causes have been expounded in the Lesson called Ashtodariya. Diseases due to diverse other causes shall now be explained.[14–17]

They are as follows :—

The diseases of Wind are of Eighty kinds ; those of Bile are of forty kinds ; those of Phlegm are of twenty kinds.[18]

As regards this, we shall first expound the diseases due to Wind.* They are as follows :—

1. Nakhabheda, 2. Vipādikā, 3. Pādaçula, 4. Pādabhrangsha, 5. Suptapāda, 6. Vātakhuddatā, 7. Gulphagraha, 8. Pindikodveshtana, 9. Gridhrasi, 10. Jānubheda, 11. Jānuviçlesha, 12. Urustambha, 13 Urushāda, 14. Pāngulya, 15. Gudabhrangça, 16. Gudārti,

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* I have thought it fit to give the Sanskrit names in the text. Their equivalents in English will be given below. The fact is, the identification, in every instance, may not be accurate. The names in original may help scholars to detect inaccuracies and even errors. Differences in readings may be observed in this passage. The above list has been compiled from two printed texts.—*T.*

1. Nakhabheda is otherwise called Kunakha. It implies a diseased nail. Psoriasis of nails.
2. Vipādikā implies sores or blisters in the hands and feet. A kibe or ulcerated chilblain.
3. Pādaçula is a sharp pain in the feet.
4. Pādabhrangça is a distortion of the feet from their natural shape.
5. Suptapāda implies benumbed or paralysed feet.
6. Vātakhuddatā is another name for Andhaka as Chakrapanidatta explains. Kaviraja Gangadhara says that it is othewise called Chāluka. It is probably a kind of pain that moves over the feet.
7. Gulphagraha is pain in the ankle.
8. Pinddikodveshtana is twitching of the calves of the legs.
9. Gridhrasi is Sciatica.
10. Jānubheda is Fracture of the knee.
11. Jānuviçlesha is Dislocation of the knee.
12. Urustambha is Rheumatism or paralysis of the thigh. It sometimes leads to suppuration and requires operation.
13. Urusāda is weakness of the thigh.
14. Pāngulya is total lameness occasioned by malformation of the legs or owing to the legs being undeveloped.
15. Gudabhrangça is Prolapsus ani.
16. Gudārti is Ulceration with pain in the anus.

17. Vrishanotkshepa, 18. Vankshanānāha, 19. Çonitabheda, 20. Vidbheda, 21. Udāvarta, 22. Khanjatwa, 23. Kuvjatwa, 24. Vāmanatwa, 25. Trikagraha, 26. Prishthagraha, 27, Pārçāvamardda, 28. Udarāveshta, 29. Unmāda, 30. Hriddrava, 31. Vakshogharsha, 32. Vaksha-uparodha, 33. Vakshastoda, 34. Vāhuçosha, 35 Grivāstambha, 36. Manyāstambha, 37. Kanthopadhwangsa, 38. Hanubheda, 39. Oshthabheda, 40. Dantabheda, 41. Dantaçaithilya, 42. Mukatwa, 43. Vāksanga, 44. Kasāyāsyatā, 45. Mukhaçosha, 46. Arasajnatā,

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17. Vrishanotkshepa is a bursting out of the testes from their fleshy case.
18. Vankshanānāha is a griping pain in the groins or the pubic or iliac regions.
19. Conitabheda implies Hemorrhages of every kind.
20. Vidbheda is a particular kind of diarrhœa that is regarded as induced by disorders of wind.
21. Udāvarta is a general name for abdominal diseases characterised by pain and induced by suppression of wind.
22. Khanjatwa is lameness of foot.
23. Kuvjatwa is hump-back.
24. Vāmanatwa is dwarfness.
25. Trikagraha is inflammation or pain in the lower part of the spine.
26. Prishthagraha is inflammation or pain in the back.
27. Pārçāvamardda is pain on the sides or flanks.
28. Udarāveshta is a pain in the abdomen causing the sensation of the abdomen being pressed by a heavy substance wrapped all around it on the outside.
29. Unmāda is Lunacy.
30. Hriddrava is Palpitation of heart.
31. Vakshogharsha is, probably, a sensation of the chest being pressed from within.
32. Vaksha-uparodha is pain in the chest, inducing a sensation of heavy pressure on it from outside.
33. Vakshastoda is pain in the chest, inducing a sensation of needles or sharp-pointed stakes piercing against it.
34. Vāhuçosha is emaciation of the arms.
35. Grivāstambha is stiffness of the neck.
36. Manyāstambha is wry neck.
37. Kanthopadhwangsa is hoarseness or suppression of the voice.
38. Hanubheda is dislocation of the cheek-bones.
39. Oshthabheda is a rupture of the lips.
40. Dantabheda is falling off of the teeth.
41. Dantaçaithilya is looseness of the teeth.
42. Mukatwa is dumbness.
43. Vāksanga is temporary dumbness, or difficulty of speech, (such as stammering), or unintelligibility of speech.
44. Kasāyāsyatā is the presence of an astringent flavour or taste in the mouth.
45. Mukhaçosha is dryness of the mouth.
46. Arasajnatā is loss of the sensation of flavour or taste.

47. Ghrānanāça, 48. Karnaçula, 49. Açavdaçravana, 50. Uuchaihçruti, 51. Vādhiryya, 52 Vartmastambha, 53. Vartmasankocha, 54. Timira, 55. Akshiçula, 56. Akshivyudāca, 57. Bhruvyudāsa, 58. Çankhabheda, 59. Lalātabheda, 60. Çiroruj, 61. Keçabhumisphutana, 62. Arddita, 63. Ekāngaroga, 64. Sarvāngaroga, 65. Pakshabadha, 66. Ākshepaka, 67. Dandaka, 68. Çrama, 69. Bhrama, 70. Vepathu, 71. Jrimbhā, 72. Hikkā, 73. Visāda, 74. Atipralāpa, 75. Glāni, 76. Raukshmya,

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47. Ghrānanāça is loss of the sensation of smell.
48. Karnaçula is Otalgia.
49. Açavdaçravana is that form of deafness in which the person can hear words uttered very softly or in whispers only.
50. Uchaihçruti is that form of deafness in which the person hears only such words as are uttered very loudly.
51. Vādhiryya is complete deafness.
52. Vartmastambha is paralysis of the eyelids.
53. Vartmasankocha is contraction of the eyelids.
54 Timira is Gutta serena or Cataract, causing complete loss of sight. The complete loss of the organ is implied by Timira.
55. Akshiçula is inflammation with sharp pain in the eye.
56. Akshivyudāsa is Inversion of the eyeball or balls.
57. Bhruvyudāsa is a falling down of the eyebrows.
58. Cankhabheda is pain in the temporal bone or its depression or fracture.
59. Lalātabheda is pain in the frontal bone, or its depression or fracture.
60. Ciroruj is Headache.
61. Keçabhumisphutana implies sores in that part of the head which is covered with hair.
62. Arddita is Facial paralysis.
63. Ekāngaroga is partial or local paralysis.
64. Sarvāngaroga is complete paralysis.
65. Pakshabadha is Hemiplegia.
66. Akshepaka means convulsions both apoplectic and hysterical.
67. Dandaka is such a stiffness of the whole body that the patient resembles a stake of wood.
68. Crama is such weakness or exhaustion of the system that one feels completely worn out after even slight exertion.
69. Bhrama is swimming of the head with a sensation of rotatory motion of the whole body. Chakrapanidatta thinks it refers to loss of memory.
70. Vepathu is Paralysis Agitans.
71. Jrimbhā is constant yawning.
72. Hikkā is Hiccup.
73. Visāda is cheerlessness of mind.
74. Atipralāpa is violent Delirium.
75. Glāni is Melancholia.
76. Raukshmya is general dryness caused by the absence of fatty matter.

77. Pārushya, 78. Çyāvārunāvabhāsatā, 79. Asapna, and 80. Anavasthitachittatwa. These are the Eighty disorders due to Wind.*[19]

Among the innumerable diseases caused by disorders of Wind, only those have been mentioned that are generally noticed.

Verily, in all these diseases of Wind (that have been mentioned) and in others that have not been mentioned, skilful physicians, ascertaining what the unmodified nature is of the Wind by itself, and what the indications are of its abnormal functions (in the body) and what the parts are of the body where the Wind resides, should, freed from doubt, diagnose the character of the disease as due to the action of the Wind.*[20-21]

It is to be done as follows :—

Dryness, lightness, clearness, coolness, motion, and formlessness, are the attributes of the Wind by itself. In consequence of the Wind being so, the indications of its abnormal functions, as it exists in the different limbs of the body, are these :—

Falling out, displacement, extension or enlargement, bursting of limbs, cheerlessness, joy, thirst, tremours, pain in the whole body, twitching, piercing pains (as if caused by needles), inflammations, painful sensation as if caused by the limb (that is its seat) being tightly bound with cords, and fractures; also roughness of the skin, hardness of the limbs, heaviness of the limbs and absence of activity, perforations in the limbs, redness of complexion, astringent taste in the mouth, tastelessness in the mouth, severe pains of a local character, swellings, sleep, contractions (of skin, muscles, nerves, &c.), and numbness or paralysis of limbs.

When endued with these symptoms, the physician assigns the disease to the action of the Wind.† [2]

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77. Pārushya is a general hardness or roughness of the limbs.

78. Cyāvārunāvabhāsatā is a paleness and redness of the complexion.

79. Asapna is Insomnia or sleeplessness.

80. Anavasthitachittatwa is restlessness of mind.

* 'Aparinami' is unmodified or normal. The words 'Vāyoridamātmarupam' means 'this is the own form of the wind,' *i.e.*, these are the attributes of the wind by itself or in its form as unmodified by disturbing causes—*T*.

† 'Sāda' and 'harsha,' which I render 'cheerlessness and joy,' may also mean the indications, in the body, of those mental states, and not those mental states only. Thus weakness or langour, and horripilation are due to Wind.—*T*.

Diseases of the wind should be treated with the aid of medicines that are sweet, or sour, or saltish, or those that are cool and warm. Settling also the measure and the time, the other expedients to be employed are the administration of Sweda, of Oils, of enemata, of oily enemata, of cerebral purgatives, of diet; rubbing medicated oils, application of unguents, baths including pouring and sprinkling (medicated) waters, and such other expedients as are destructive of the wind.

Amongst these, the use of enemata of both kinds, (*viz.*, dry and oily), is regarded by physicians as the foremost of all expedients in treating of diseases of the wind.[23]

Enemata of both kinds, at the very outset, entering that part of the abdomen where digestion goes on, tears up the root of that wind which generates disorders.

The wind being subjugated there, the diverse diseases generated in diverse parts of the body by disorders of the wind, become allayed even as when the root of a large tree is cut off, the trunk and branches and twigs and flowers and fruits and leaves necessarily meet with destruction.[24]

After this the forty kinds of diseases due to disorders of the Bile are being explained. They are 1. Osha, 2. Plosha, 3. Dāha, 4. Davathu, 5. Dhumaka, 6. Amlaka, 7. Vidāha, 8. Antardāha, 9. Angçadāha, 10. Ushmādhikya, 11. Atisweda, 12. Angagandha,

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1. Osha is that disease in which the patient experiences the sensation of a fire being always placed very near to his body.
2. Plosha is that disease in which the patient has the sensation of his body being slightly scorched by fire.
3. Dāha is a sensation of burning experienced in every part of the body.
4. Davathu is a sensation of every part of the body having been subject to a painful inflammation.
5. Dhumaka is the emitting of smoke or vapours from the mouth.
6. Amlaka implies constant eructatations of an acid character, or actual acidity in the stomach.
7. Vidāha implies imperfect digestion of what has been eaten.
8. Antardāha implies a burning sensation within the body, generally within the thorax.
9. Angçadāha is a burning sensation experienced in the shoulders.
10. Ushmādhikya is excess of internal heat in the body.
11. Atisweda is excess of perspiration. The patient may be seen to be always perspiring more or less copiously.
12. Angagandha implies a fœtid smell in every part of the body.

13. Angāvadarana, 14. Conitakleda, 15. Māngsakleda, 16. Twagdāha, 17. Māngsadāha, 18. Tangmāngsadarana, 19. Charmadarana, 20. Raktakotha, 21. Raktavisphota, 22. Raktapitta, 23. Raktamandalāni, 24. Haritatwam, 25. Haridratwam, 26. Nilikā, 27. Kakshā, 28. Kāmalā, 29. Tiktāsyatā, 30. Putimukhatā, 31. Trishādhikya, 32. Atripti 33. Āsyapāka, 34. Galapāka, 35. Akshipāka, 36. Gudapāka 37. Medhrapāka, 38. Jivādāna, 39. Tamapraveça, and

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13. Angāvadarana implies sores caused by the bursting of the body.
14. Conitakleda implies the existence of impurities in the blood.
15. Māngsakleda is the generation of impurities in the flesh.
16. Twagdāha implies a burning sensation on the outer surface or skin of the body.
17. Māngsadāha is a sensation of burning that is felt to be deeper, *i. e.*, in the flesh.
18. Tangmāngsadarana implies a bursting of both the skin and the flesh.
19. Charmadarana is a bursting of the seven lairs of the skin. The difference between the bursting of the Twak and that of the Charma seems to be that in the former the bursting takes places vertically, while in the latter it takes place laterally or horizontally.
20. Raktakotha implies an eruption on the body that resembles the swelling caused by the sting of a hornet.
21. Raktavisphota is a malignant pustule presenting a red complexion.
22. Raktapitta implies Hemorrhages caused by excitement of the bile.
23. Raktamandalāni imply circular eruptions or swellings on the body, of a red colour.
24. Haritatwam is that disease in which the colour of the whole body becomes greenish.
25. Haridratwam is that disease in which the colour of the whole body becomes yellowish.
26. Nilikā implies black spots on the face and is reckoned among minor diseases.
27. Kakshā is a painful abscess in the axilla.
28. Kāmalā is aggravated Jaundice.
29. Tiktāsyatā is a constant bitter taste in the mouth.
30. Putimukhatā is a fœtid smell in the mouth.
31. Trishādhikya is an excess of thirst, and not the insatiable desire for cool water, as the Commentator points out, for that is a disease which is 'Sāmānyajah' and is not specially due to the excitement of the bile.
32. Atripti is insatiable hunger so that the patient devours large quantities of food and still experiences the sensation of hunger.
33. Asyapāka is inflammation of the mouth.
34. Galapāka is abscess in the throat.
35. Akshipāka is suppuration of the globe of the eye.
36. Gudapāka is abscess in the anus, or inflammation of the anus ending in suppuration.
37. Medhrapāka is inflammation of the whole penis ending in suppuration.
38. Jivādāna implies bloody motions, so called because of the life-blood being regarded as escaping from out of the body ; caused by injudicious administration of purgatives.
39. Tamapraveça is mental indistinctness or aberration.

40. Harita-hāridra-mutra-netra-varchchastwam. These are the forty diseases due to disorders of the Bile.

The diseases due to disorders of the Bile are innumerable. Of them, only those are mentioned that are generally met with.[25]

Verily, in all these diseases due to disorders of the Bile that have been mentioned and in those also that have not been mentioned, skilful physicians, ascertaining what the unmodified nature is of the Bile by itself, and what the indications are of its abnormal functions, or what the parts of the body are where it has its seat, should, freed from doubts, conclude particular diseases to be due to (disorders of) the Bile.[26]

The ascertainment is to be made as follows.

The attributes of the Bile by itself are heat, keenness, lightness, and slight oiliness; in color, it is not white; its scent is like that of raw meat; its taste is twofold, *viz.*, bitter and sour.[27]

In consequence of the true or unmodified nature of Bile by itself being so, the indications of its functions when it is in a modified or excited condition are these :—

Penetrating into those parts of the body that constitute its seats, the effects it produces are burning, warmth, suppuration, sweat, impurities, gangrenous ulcerations, secretions, and redness. Corresponding to its scent and complexion and taste (as displayed by it in its unmodified state), become its scent and complexion and taste when it undergoes modification by aggravation or excitement.

These are the functions of the Bile when excited or aggravated.

When endued with these indications, the skilful physician should diagnose the disease as due to disorders of the Bile.[28]*

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40. Harita-hāridra-mutra-netra-varchchastwam implies that disease in which the urine, the eyes and the ordure becomes greenish-yellow or green and yellow.

* The Commentators explain that as the color of the Bile in its normal state is not white, when excited, it produces all sorts of color in the body that are not white. The scent of Bile, again, being that of raw meat, when excited, Bile makes the body smell like raw meat. Its taste also being bitter and sour, when excited, it produces in the mouth taste that is bitter and sour.—*T.*

Diseases caused by disorders of the Bile should be treated by administration of such agents as are sweet or bitter or astringent to the taste, or as are cooling.

In treating of them the aid should be taken of Oils, of purgatives, of unguents, of fomentation, of medicinal oils for rubbing, of baths, and such other operations and processes as are destructive of Bile. Physicians, however, regard purgatives as the foremost of all agents in the treatment of diseases of the Bile.[29]

Purgatives, entering at first that part of the stomach which holds the undigested food, destroy the root of that Bile which causes the disorders. The Bile being subjugated there, the diseases brought about by the excited Bile in diverse parts of the body become allayed. As when the fire within a chamber is put out, the fire-chamber itself becomes cool, even so the excited Bile is allayed when its cause is removed.[30]

We shall next expound the twenty varieties of diseases caused by excitement of the Phlegm.

These are as follows:—1. Tripti, 2. Tandrā, 3. Nidrādhikya, 4. Staimitya, 5. Gurugātratā, 6. Ālasya, 7. Mukhamādhuryya, 8. Mukhaçrāva, 9. Cleshmodgirana, 10. Valanāça, 11. Apakti, 12. Hridayoplepa, 13. Kanthopalepa, 14. Dhamanipratichaya, 15. Galaganda,

1. Tripti is a sense of fulness in the stomach without having eaten anything.
2. Tandrā is drowsiness.
3. Nidrādhikya is excessive sleep.
4. Staimitya is rigidity.
5. Gurugātratā implies a sense of heaviness in all the limbs.
6. Alasya is distaste for all kinds of exertion.
7. Mukhamādhuryya is the presence of a sweet taste in the mouth.
8. Mukhacrāva is a constant discharge of saliva and other matter from the mouth.
9. Cleshmodgirana is the constant throwing up of phlegmatic impurities.
10. Valanāca is the entire loss of strength.
11. Apakti is inability to digest the food taken.
12. Hridayopalepa implies a sensation of the heart or the entire cardiac region being covered over with a coating of phlegm,
13. Kanthopalepa implies a sensation of the throat being covered over with a coating of phlegm.
14. Dhamanipratichaya is a heaviness of the veins and nerves.
15. Galaganda is enlargement of the glands of the neck or Bronchocele.

16. Atisthaulyam, 17. Citāgnitā, 18. Udardda, 19. Cwetāvabhāsatā, and 20. Cweta-mutra-netra-varchchastwam.

The diseases due to excitement of the Phlegm are innumerable. Only those that commonly appear have been mentioned.[31]

Verily, in all these diseases of the Phlegm that have been mentioned, as also in others not mentioned, skilful physicians, ascertaining what the unmodified nature is of the Phlegm by itself, and what the indications are of its functions when it is excited, and what the parts of the body are where it has its seat, should, freed from doubt, conclude particular diseases to be due to (disorders of) the Phlegm.[32]

The ascertainment is to be made as follows.

The attributes or indications of the Phlegm by itself are whiteness, cold, heaviness, oiliness, sweetness, firmness, sliminess, and softness like that of good earth or clay.[33]

In consequence of its being so, the indications of its excited state are as follow :—

Entering those particular parts of the body that constitute its seats, it produces whiteness of complexion, cold, itching, dulness, heaviness, oiliness, loss of sensation or paralysis, sleep, impure secretions, excrescences, sensation of tightness as if bound with cords, sense of sweetness, and procrastination in respect of work.

When diseases are endued with these symptoms, the physician should attribute them to (disorders of) the Phlegm.[34]

The diseases of the Phlegm should be treated with such agents as are pungent, bitter, astringent, keen, warm, and dry.

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16. Atisthaulyam is a plethoric fatness of the body.

17. Citāgnitā is loss of appetite and inability to take any food.

11. Udardda is a name about which physicians differ. Some think that a kind of Erysipelas is meant. Some regard it as identical with Citapitta or Urticaria. The Commentator (Gangādhara) quotes from some authorities each of whom differs from every other.

19. Cwetatābhāsatā is a whiteness of complexion. The body becomes very pale when this disease appears.

20. Cweta-mutra-netra-varchchastwam is whiteness of the urine, whiteness of the eyes, and whiteness of the complexion.

In treating of them, the aid should be taken of Swedana, of emetics, of errhines, of physical exercise, and similar other operations that are destructive of Phlegm.

Among all these operations, physicians regard the application of purgatives, settling the measure and the times thereof, as the foremost in point of efficiency.[35]

The purgative, entering at first that part of the stomach which contains undigested food, destroys the root of that Phlegm which causes the disease.

The Phlegm being subjugated there, the diseases brought about by the excited Phlegm in diverse parts of the body become allayed.

As paddy and barley and other crops are dried up when the water collected in the field escapes away upon the ridges enclosing it being broken, even so diseases caused by the Phlegm are destroyed upon the root of the Phlegm being thus destroyed.[36]

(Here occur some verses.)

The diseases should first be carefully ascertained. After this, the medicine to be applied should be carefully selected. Subsequent to this, the physician should. with full knowledge of consequences commence the treatment.[37]

That physician who, without carefully ascertaining the disease, commences its treatment, seldom meets with success even if he be well conversant with medicines and their application.[38]

That physician who is well conversant with the features of disease, who has a thorough acquaintance with all medicines, and who has knowledge of the considerations dependant upon time and place, achieves success without doubt.[39]

(Here occur some verses containing a summary.)

A classification, in brief, of the diseases that occur, their nature, their seats, their modifications, their causes, the inducing circumstances, the dispelling of doubts (in diagnosis), the co-existence of diseases (in consequence of their inducing and following each other), the respective of seats of the faults, enumer-

ation of different kinds of diseases as caused by excitement of particular faults, the respective indications of the faults in themselves or in their normal states, the indications of their functions when they are excited, the kind of drugs and of operations that should be resorted to for treating the diseases brought about by the different faults, have all been properly laid down in this Lesson called Mahāroga by the Rishi conversant with truth.[1-3*]

Thus ends the Lesson called Mahāroga in the treatise of Agniveça as revised by Charaka.†

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* These summaries are of great use from the manner of their compilation. Here, for example, some of the words used in the summary throw light upon the corresponding portions of the text to which they refer. First comes Samgraha or the brief classification of diseases into 4 kinds. (*Vide* aphorism 2). As regards Prakriti or nature of diseases, it occurs in aphorism 4. That which has been called Deça here is the Adhisthāna of aphorism 5 which has been rendered Substratum. Vikārah are the modifications referred to in aphorism 6. The Mukhāni or proximate causes are referred to in aphorisms 7 and 8. The Iranam, called Preranam in the text, is, of course, the original cause. This, and also Anuvandha or co-existence of diseases, and Asandeha or absence of doubt or certitude respecting the characters of diseases though existing together, are referred to in aphorism 9. The seats of the faults occur in aphorisms numbered 11 to 13. Each item in the Summary should be carefully studied by a reference to the text. The arrangement of paragraphs in the text may often be corrected in this way.—*T.*

† This Lesson is exceedingly important. It is really regarded as the very basis of the Hindu system of Medicine. Wind, Bile, and Phlegm are the three things that should be carefully understood before Charaka's system can be understood. Each Science must have its technical terms. In the selection of technical terms, however, care should be taken to avoid words which in common use have other meanings. Unfortunately, the framers of the Hindu system of Medicine did not take this care. The three words they chose had and have other acceptations. Hence, the terms they employed have been very much misunderstood. Wind is not the atmosphere, Bile is not the secretion of the liver hat helps digestion ; and Phlegm is not the secretions that persons afflicted with cold throw out. They are, on the other hand, technical terms that imply certain states of the physical constitution. Certain operations in healthy and unhealthy bodies are attributed to the agency of certain forces in their normal and abnormal states. The belief in the existence of these forces is no more unscientific than the belief in Gravitation as a force residing in solid bodies. Gravitation, apart from the fact of the falling down of solid bodies, is no longer believed. Yet there is a convenience in speaking of Gravitation as a force. After the same manner, certain groups of physical phenomena are ascribed to the existence of certain forces called Wind, Bile, and Phlegm. As forces, one may not know anything more of them than the phenomena they display. Yet in conceiving their existence there can be no error or inconvenience. To say that the Hindu system of Medicine is unscientific in consequence of its reliance on this trinity of causes with respect to both health and disease, can proceed only from a misapprehension of the true import of the terms employed.—*T.*

LESSON XXI.

We shall next expound the Lesson called Ashta-ninditiya or that on the eight persons worthy of condemnation.

Thus said the illustrious son of Atri.[1]

Referring to the body, there are eight persons that are regarded as worthy of condemnation.

They are as follow :—1. one that is very tall in stature ; 2. one that is very short in stature ; 3. one that is very hairy ; 4. one that is not at all hairy ; 5. one that is very dark (or black) of complexion ; 6. one that is very white of complexion ; 7. one that is very corpulent or obese ; and 8. one that is very emaciated or lean.[2]

Amongst these, of him that is very corpulent and him that is very lean, there are certain incidents, wanting in the others, that are especially worthy of condemnation.

Of him that is very corpulent are these eight faults, *viz.*, 1. diminution of the period of life, 2. (untimely) attack of decrepitude, 3. excessive difficulty of sexual congress, 4. weakness, 5. fœtid smell in every part of the body, 6. excessive perspiration, 7. abnormal appetite for food, and 8. abnormal thirst.[3]

Excessive corpulence arises from taking excessive food, from habitual use of food that is heavy or sweet or cooling or oily, from want of physical exercise, from complete avoidance of sexual congress, from indulgence in sleep during the day, from constant joy, from the complete absence of mental exertion and anxiety, and from the nature of the seed from which one has taken one's birth.*[4]

Of the man that is excessively corpulent, the fat predominates over the other constituent ingredients. Possessed already of much fat, that fat goes on increasing, without the other elements increasing with it. Hence a diminution takes place in his period of life.

In consequence of the body being lax and exceedingly soft,

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* 'Vija-swabhāvāt' implies heridity ; *i.e.*, some are very corpulent because their ancestors were so.—*T.*

and of the heaviness of the fat, an (untimely) attack of decrepitude takes place.

In consequence of attenuation of the vital seed and all the ducts being covered with fat, the corpulent man experiences a difficulty in sexual congress.

The weakness the corpulent man feels is owing to the inharmonious condition of the constituent elements of his body.

The fœtid smell that issues out of his body is due to the fault of fat, to the nature of fat itself, and the excess of perspiration (which fat induces).

In consequence of the fat, which predominates in the corpulent man, existing in contact with phlegm and, therefore, of its attribute of emitting secretions, and, lastly, in consequence of the corpulent man's inability to bear or go through physical exercises of any kind, there is excess of perspiration in him.

In consequence of his digestive fire being very strong and of there being excess of wind in the bowels (and every other viscus), there is excess of hunger in him, as also excess of thirst.[5]

(*Here occur verses.*)

In consequence of the ducts being all covered with fat, the wind, in especial, wandering through the bowels, stirs up the digestive fire and causing it to burn fiercely consumes whatever food is taken. For this reason the corpulent man very speedily digests the food he takes, and desires to take food at very short intervals. If delay occurs in giving him food when he feels hungry, diverse diseases occur.[2] These two in especial, *viz.*, fire and the wind, cause diverse afflictions (in his system). These two consume the corpulent man, even as a forest-conflagration consumes a forest.[3]

When the fat suddenly increases to a great extent, wind and the others (*viz.*, bile and phlegm), causing many dreadful diseases, quickly destroy life.[4]

† 'Kala-vyatikramāt' is explained by Chakrapānidatta as 'Bhojana-kālātikramāt.'. This is, I think, correct. Kavirāja Gangādhara is for taking the expression as implying 'Vayasah kālādhikyāt' or old age. This would be far-fetched.—*T.*

When in consequence of a person's fat and flesh having increased greatly, his buttocks, belly, and breasts become so flaccid as to tremble or oscillate (while he walks), when, in fact, his growth has been such as to be pronounced abnormal, and when his power for exertion has become very much weakened, he is then said to be excessively corpulent or obese.[5]

Thus have the faults, the causes, and the appearance or form of a person in whose body fat predominates over the other constituent ingredients, have been indicated.

After this, the faults are being laid down that attach to excessive leanness or emaciation.*[6]

The habitual use of dry food and drink, fasts, insufficiency of food, excessive administration of purgatives and emetics, grief, suppression of the urgings of nature and sleep, habitual use of dry unguents and indulgence in baths without rubbing oil on the body, natural waste, or the waste that follows disease and excessive wrath,—these make a man lean or emaciated.†[7–8]

A man that is emaciated cannot bear physical exercise, or eating that goes beyond the point of gratification, or hunger, or thirst, or medicines that are necessary. Like these, the emaciated man cannot bear also cold or heat or sexual congress.[9]

Spleen, consumption, phthisis, asthma, abdominal tumours, piles, and other abdominal diseases, as also those diseases that affect the Grahani, assail the emaciated man.[10]

That man is called excessively emaciated or lean whose buttocks and abdomen and neck have dried up and become wasted, whose body is covered all over with a net of swollen nerves, whose skin and bones have become dry, and the joints of whose body have become swollen.[11]

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* 'Vāchyam,' Chakrapānidatta explains, implies either 'abhidheyam,' or 'ninditam' or 'avadyam.' I adopt the latter meaning.—*T.*

† In Verse 7, instead of 'Veganidrāvinigrahah' some texts read 'nidrāvegavinigraha.' If the latter reading be adopted, the meaning will be 'suppression of the urging of sleep. 'Udvartana' is the rubbing of unguents on the body. By 'ruksha-snāna' is meant a bath without rubbing the body previously with oil.—*T.*

He that is very corpulent, and he that is very emaciated, both these are to be regarded as always diseased.

They should, therefore, be always subjected to treatment (by administration of medicines and diet) that is calculated to reduce bulk and promote nutrition and growth.[12]

Among the two, *viz.*, excessive corpulency and excessive emaciation, the latter is rather tolerable ; for though the corpulent and the emaciated are equally situated, yet if disease assails both of them, it is sure to afflict the corpulent man more than the emaciated one.*[13]

That man the measure of whose growth is proportionate and whose limbs are symmetrical, is never, in consequence of the firmness or strength of his senses, overwhelmed by the force which diseases, (when they afflict him) put forth.†[14]

He who succeeds in bearing hunger, thirst, and the heat of the sun, and in bearing also cold and physical labour, who can eat and digest agreeably to the vigor of his digestive fire, is seen to have a proportionate measure of growth.[15]

In reducing the bulk of persons that are very corpulent, food that is heavy and such dietary regulations and other practices as fall within Atarpana, are beneficial. For the nourishment, however, of persons that are very lean, food that is light and such dietary regulations and other practices as fall within Santarpana, are beneficial.‡[1]

* The sense seems to be this : both corpulency and emaciation are worthy of condemnation ; still if it be asked whether one is worse than the other, then the answer should be that emaciation is more tolerable than corpulency, the reason being that though the situation in other respect is nearly equal of the corpulent man and the emaciated man, yet when a supervening disease, such as fever, comes, it is seen to afflict or torment the former more than the latter.—*T.*

† 'Sama-mangsa-pramānah' is taken by the Commentators as implying 'one who is neither very tall nor very short, and neither very corpulent nor very lean ; the word 'māngsa' is used to imply growth.—*T.*

‡ 'Atarpanam' and 'Santarpanam' are two words that should be understood properly. The first literally implies 'food that does not gratify' and the second, 'food that gratifies.' They are, however, technical words ; and as such, Santarpanam means, as will appear later on, a soothing course of treatment or indulgence in oily food and certain practices (such as sleep at day time &c,) which exercises a sedative and nutritive effect on the physical system. Atárpanam is the reverse of this.—*T.*

Such food and drink as are destructive of wind as also of phlegm and fat, and dry, and warm, and keen enemata, and dry unguents,[71] the use of Guḍuchi (*a*) and Bhadramusta (*b*) and of the triple fruit, the use of butter-milk and vinous spirit, the use of honey,[18] and Viḍanga, (*c*), 'Nāgara (*d*), Kshāra (*e*), pounded black iron and honey, the use of the flour of barley and pounded Āmlaka (*f*), is said to be very beneficial (for reducing corpulency).*[19]

The use also of the five ingredients beginning with Vilwa, (*g*), mixed with honey, and the use of Çilājatu (*h*) with the juice of Agnimantha (*i*), are also very beneficial.[20]

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a. *Tinospora Cordifolia ;* syn. *Menispermum Cordifolium.*

b. A variety of *Cyperus rotundus, Linn.*

c, *Embelia Ribes ;* syn. *Embelia Glandulifera.*

d. Nagara is dry ginger reduced to powder.

e. By Kshāra that of barley is meant, or, as it is called, Yavakshāra. *Vide* note *j.* in page 17 *ante.—T.*

f. *Phyllanthus Emblica, Linn.*

* Pounded black iron that is referred to here consists of a very impalpable powder "that will float on water and will not irritate the eyes when applied to them. It is usual to rub the iron with cow's urine and roast it about a hundred times. On chemical analysis it is found to be a mixture of the proto and peroxide of iron.' *Mat. Med. of the Hindus, by U. C. Dutt.* The triple fruit is, of course, the Chebulic, Embleic, and Belleric myrobalans.

The mention of honey a second time implies that it is to be mixed with what goes before.—*T.*

g. Panchamula may be of various kinds. There are two principal divisions; one is called the Swalpa and the other the Mahat. When said to begin with Vilwa, what is meant is the infusion or decoction of the barks of these five, 1. *Ægle Marmelos,* 2. *Colosanthes Indica,* syn. *Bignonia Indica,* 3. *Gmelina Arborea,* 4. *Stereospermum Suave-olens;* syn. *Bignonia Suave-olens,* and 5. *Premna Serratifolia, Linn,* syn. *Premna spinosa, Roxb.*

h. "*Silajatu* literally means stone and lac. The term is applied to certain bituminous substances said to exude from rocks during the hot weather. It is said to be produced in the Vindhya and other mountains where iron abounds. It is a dark, sticky, unctious substance resembling bdellium in appearance. It has a bitter taste and a strong smell, resembling stale cow's urine. Over platinum foil, it burns with a little inflammable smoke and leaves a large quantity of ashes consisting chiefly of lime, magnesia, silica, and iron in a mixed state of Proto and Peroxide."—*Mat. Med. of the Hindus, by U. C. Dutt.*

i. Commonly called Ganiari, *Premna Serratifolia.* syn. *Premna spinosa.*

Prasātikā (a), Priyangu (b), Çyāmakā (c), Yavakā (d), Yava (e), Jurnāhbha (f), Kodrava (g), Mudga (h), Kulathwa (i), Mukushtaka (j), the seeds of Ādaki (k), with Patola (l), and Āmlaka (m), should be given to the patient for eating, who should, afterwards drink water mixed with honey.[21-22]

Such vinous spirits also should be taken in judicious measures as are destructive of fat, flesh, and phlegm, for reducing excessive corpulency.[23] Night-keeping, sexual intercouse, physical exercise, mental exertion, should also be gradually indulged in if one desires to reduce once's corpulency.[24]

Sleep, joy, delightful (seats and) beds, contentedness of mind, tranquillity of mind, abstention from thought and sexual intercourse and physical exercise, acquisition of delightful objects and meetings with persons that are dear,[25] new rice, new wines and spirits, the juice (soup) of meat obtained from animals that are domestic or that belong to marshy regions or that live in water, diverse kinds of meat that are dressed properly and agreeably, curds, ghee, and milk,[26] the different kinds of sugarcane, of Çāli paddy, *Phaseolus Roxburghii,* wheat, different kinds of confectionery, the administration of enemata, the use of food that is oily or sweet, the rubbing of oil on the body at all times,[27] the rubbing of oily and cooling linniments, baths, the use of perfumes and floral wreaths, wearing of white clothes, the correction of faults by opportune administration of correctives,[28] recourse to processes

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a. A variety of paddy, called in Bengal Uri dhān.

b. A variety of paddy is meant and not the tree of that name, *viz.*, *Aglaia Roxburghiana.*

c. A variety of paddy.

d. A smaller variety of barley.

e. The larger variety of barley.

f. Called in Bengali Janāra.

g. A variety of paddy, called in Bengali Kodo-dhān. *Paspalum Scrobiculatum, Linn.*

h. *Phaseolus Mungo.*

i. *Dolichos uniflorus, Lamk*; syn. *Dolichos biflorus, Roxb.*

j. Called Van-muga in Bengali. A variety of *Phaseolus Mungo.*

k. Called also Arahar. *Cajanus Indicus*; syn. *Cytisus Cajan, Linn.*

l. *Trichosanthes dioica, Roxb.*

m. *Phyllanthus Emblica, Linn*; syn. *Emblica officinalis.*

and drugs as promote nutrition and strength and as fall within *Rasāyana*,—these destroy emaciation and leanness and effectually bring about growth.*[29]

In consequence of total abstention from thought or anxiety in respect of any act, by recourse to diet and practices called Santarpana, and through sound sleep every day, one, without doubt, advances in growth like a boar.[30]

When, the mind being fatigued, they that are the souls of action (*viz*., the senses), becoming fatigued, recede from their objects, it is then that one sleeps.†[31]

Happiness and misery, growth and waste, strength and weakness, virility and sterility, knowledge and ignorance, life and death, all depend upon (judicious and injudicious) sleep.[32]

Sleep, when indulged on improper occasions or in excess, or not at all, does not contribute to either happiness or longevity, for it is even like the Last Night.[33]

When indulged judiciously, that very thing, *viz.*, sleep, endues the body with happiness and longevity, even as infallible intelligence is brought unto the Yogin by ascetic success.‡[34]

They who have been wearied by singing, study, alcoholic stimulants, sexual congress, acts involving physical exertion,

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* 'Sukhā çayyā' means such seats and beds as are very comfortable and delightful. 'Priyadarçanam' is literally, 'seeing what is dear,' implying the acquisition of agreeable objects and encounters with friends and dear ones. All kinds of new rice are very nutritive. 'Meat dressed properly and agreeably,' *i.e.*, suitable to the constitution of the patient. 'Guda-vaikritam' is food prepared with modifications of raw-sugar. 'Udvartana' is gentle rubbing upwards of unguents, linniments, and medicated oils.—*T.*

† Sleep, according to this definition, is a total suspension of mental faculties as also the senses, such suspension being due to weariness caused by continued action. The word 'Karmātmānah' implies, of course, the Senses. The compound literally means 'the souls of acts,' *i.e.*, those from which acts flow.—*T.*

‡ The second line of Verse 33 is read variously. The reading I adopt is 'Sukhāyushi navā etc.. Kālarātririvāgatā.' Kālarātri is the Last Night of the universe when all things are destroyed. By 'Siddhi' is meant ascetic success. The understandings of Yogins are always infallible. —*T.*

burthen-bearing, and long journeys, they who are unable to digest food they take in consequence of the weakness of their stomachs, they who have sustained injuries on their bodies, they who are weak, they who are old in years, they who are of tender age,[35] they who are afflicted by thirst or diarrhœa or deep-seated pain in the chest or the abdomen, they who are labouring under Asthma and Hiccup, they who are emaciated or lean, they who have got falls from high places, they who have received violent blows, they who have lost their reason, they who have become fatigued by riding on animals or cars or by night-keeping,[36] and they who have been exhausted by indulgence in wrath and grief and fear, should indulge in sleep during day-time. Verily, all these persons should, at all seasons, indulge in sleep at day-time.[37]

In consequence of the harmony being restored of these the constituent elements of the bodies of these men, their strength becomes rennovated. The phlegm (that results from sleep) causes the growth of all their limbs, and the period of their life acquires stability.[38]

Again in the summer season, when the wind also increases in the system, in consequence especially of the duration of night being reduced, sleep at day-time is applauded in respect of all persons who become dry through the Sun's Taking.[39]*

In all other seasons except the Summer, sleep at day-time causes the phlegm and the bile to be excited. Hence in seasons other than Summer, sleep at day-time is not desirable.[40]

These men should never indulge in sleep at day-time ; *viz.*, those that are fatty, those that generally drink medicated oils and ghee (for correction of faults), those that have phlegmatic constitutions, those that are labouring under diseases due to excitement of the phlegm, and those that are afflicted with poisons.[41]

1. Halimaka, 2, Çirah-çula, 3. Staimityam, 4. Gurugātratā,

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* *Vide* Aphorism 3 in Lesson VI *ante.*

1. Halimaka is black or malignant jaundice.
2. Cirah-çula is acute or painful headache.
3. Staimitya is rigidity of the body.
4. Gurugātratā is heaviness of the limbs or body.

5. Angamardda, 6. Agnināca, 7. Hridaya-pralepa, 8. Çotha, 9. Arochaka, 10. Hrillāsa, 11. Pinasa, 12. Arddhābhedaka, 13. Kothāru, 14. Piḍaka, 15. Kandu, 16, Tandrā, 17. Kāsa, 18. diseases of the Gala, 19. Smritipramoha, 20. Buddhipramoha, 21. Sangrodha of all the ducts, Fever, weakness of the senses, aggravation of disorders already present and due to the action of poison in the system,—these are sure to afflict a man in consequence of the injudicious indulgence of sleep.

Hence, the man of wisdom, after ascertaining what sleep is beneficial and what injurious, should have his sleep.[42–45]

Night-keeping produces dryness in the system; while sleep at day-time leads to oiliness. Indulgence in sleep in a sitting posture, is not productive of dryness or oiliness.[46]

In the matter of keeping up the body, sleep is regarded to be productive of as much happiness as the taking of food. It may be observed in especial that corpulency and leanness arise from food and sleep*.[47]

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5. Angamardda is a general lassitude or langour of the body.
6. Agnināça is loss of the digestive fire.
7. Hridaya-pralepa is a sensation of the cardiac region being enveloped with a coating of phlegm.
8. Cotha is Inflamation or swelling.
9. Arochaka is disgust for food.
10. Hrillāsa is hiccup.
11. Pinasa is Inflammation of the schneiderian membrane, and loss of smell.
12. Arddhāvabhedaka is Hemicrania.
13. Kothāru or Kotha is urticaria evanida.
14. Pidaka implies eruptions on the skin, of different kinds.
15. Kandu is Itching.
16. Tandrā is drowsiness.
17. Kāsa is consumption.
18. Diseases of the Gala imply the diverse affections of the throat and the neck. Bronchocele, enlargement of the lymphatic glands, &c., would fall within it.
19. Smriti-pramoha is partial or complete loss of memory.
20. Buddhi-pramoha is loss of understanding.
21. Sangrodha of the ducts implies obstruction in the principal channels by which blood and the other juices of the body travel from one part of the system to another. Strangury, retention of urine and stools, &c., would come within it.

* *I.e.*, the injudicious enjoyment of food and sleep.—*T.*

The rubbing of oils on the body, the application of unguents and liniments, baths, drinking the juice of animals that are domesticated or living in marshy regions, eating food that consists of (boiled) rice, with curds and milk, the administration of Oils, drinking wines and other stimulants, happiness of mind, the use of such perfumes as are agreeable to the mind, the hearing of such sounds as are agreeable, champooing of the limbs, the use of such collyrium as is soothing to the eye, the application of soothing unguents on the head and the face, the use of well-spread beds and of comfortable rooms, and the advent of the proper hour,—these soon bring that sleep which has been dispelled by illness.*[48-50]

The administration of purgatives and of errhines, vomiting, fear, anxiety, wrath, smoking, physical exercises and efforts, hemorrhages, fasting, comfortless beds, the possession of the quality of Sattwa in excess, the subjugation of the quality of Tamas (by the practice of penances),—these dispel injurious sleep when it is about to come over one.†[51-52]

These should be known as the causes of the loss of sleep, *viz.* action, age, disease, the character of one's constitution, and (excited) wind.‡[53]

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* 'Kālastathochitah' implies the 'uchitah' or proper 'Kāla' or time, for sleep. Different persons have different times for sleep according as they have courted sleep in practice. 'Pranashtā yānimittatah' means that sleep which has been lost through any 'animittam' or illness. If the word be taken as 'nimittatah', it would yield the same sense.—*T.*

† In Verses 51 and 52, reference is made to 'Ahitam nidrāprasangam,' *i.e.* 'Atiyoga-yukta-nidrā' or that sleep which is in excess of what is proper. In the next Verse, reference is made to the causes that destroy 'Samayoganidrā' or the proper sleep of a healthy man. For Sattwa and Tamas *vide* note in next page.—*T.*

‡ As said in the previous note, reference is made here to the loss of the proper sleep of a healthy man. By action is meant some important act that fully engrosses the attention. By 'Kāla' is meant old age, for old men are seen to sleep less than younger persons. 'Vikārāh' would include all diseases. 'Prakriti' is explained as 'Swabhāvah' or the nature of a person. There are persons whose nature is such that they sleep less than others. By 'Vāyu' is meant the wind in an excited state. The Commentator Gangādhara points out that Susruta also assigns the same reasons for the loss of a healthy man's sleep. The mention of excited wind, after reference to disease, is due to the especial hostility of wind to sleep.—*T.*

Sleep arises from Tamas, from phlegm also, from the weariness of both mind and body, from hurts and wounds; it is induced also by disease; it arises also from the very nature of Night.[54]

Amongst these, that sleep which arises from the nature of Night is called the Nurse of all creatures. The sleep that arises from Tamas is regarded as the root of evil.

The sleep that arises from the other causes is regarded as due to Disease.*[55]

Here occur some verses containing a Summary.

Those men that are censurable, those two among them that are censurable in especial, the faults for which the censurable ones are censured, the causes of those faults, the medicines that should be administered to the two censurable persons,[1] the persons unto whom at what time sleep is beneficial, and those unto whom at what time sleep is not beneficial, the medicines for excessive sleep and sleeplessness, the causes from which sleep arises,[2] what sleep is of what kind or character, have all been expounded by Punarvasu in this Lesson called Ashtaninditiya.[3]

Thus ends the twenty-first Lesson called Ashtaninditiya in the treatise of Agniveça as revised by Charaka.

LESSON XXII.

We shall next expound the Lesson called Langhana-Vringhaniya. Thus said the illustrious son of Atri.†[1]

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* There are three attributes of man *viz.*, Sattwa (Goodness), Rajas (Passion), and Tamas (Darkness). The first induces thoughts of Godhead; the second leads to action; the third is the root of sleep and inactivity and ignorance, &c. Weariness of mind and body induces sleep at unseasonable hours. The sleep induced by phlegm, that induced by weariness of mind and body, and that induced by hurts and wounds, are all regarded as due to disease. That sleep only which is induced by the nature of Night is the Nurse of living creatures, being very beneficial in its effects.—*T.*

† The words 'Langhana' and 'Vring-hana' have been clearly explained in course of the Lesson.—*T.*

The son of Atri, urging them to attend, addressed his six foremost of disciples having Agniveça as their first and all of whom were endued with penances and Vedic study, saying,—He is a true physician who knows the time when the administration should be resorted to of the courses of treatment called Langhana, Vring-hana, Rukshana, Snehana, Swedana, and Stambhana. Even this (was what he said).*[2-3]

Unto the illustrious son of Atri who had said so, Agniveça said,—O illustrious one, what is Langhana, and who are they that should be subjected to this treatment? What, is Vring-hana and who should be subjected to it? What again, is Rukshana and who are they that should undergo it?[4] Similarly, what are Snehana and Swedana and Stambhana, and who are the persons unto whom these should be administered? O preceptor, it behoveth thee to tell us this![5] It behoveth thee also to expound what the indications are of every one of these courses of treatment as applied judiciously, insufficiently, and excessively.†[6]

Hearing these words of Agniveça, the preceptor said,—Anything that lightens or attenuates (the aggravated humours and altered constituents) in the body has been said to be a Langhana. That which promotes nutrition and bulk of the body is known as Vring-hana. That which brings about dryness, and roughness and paleness is said to be Rukshana. That which leads to secretions of oily matter, softness of the body, and increase of impurities, is said to be Snehana. Anything that produces perspiration and destroys stiffness and heaviness and sensation of cold is said to be Swedana. That which constipates or stops the motion of such constituents of the body as are liquid, restless, and endued with motion, is said to be Stamhhana.[7-9]

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* All these technical words have been explained in full in course of this Lesson. 'Urging them' is explained by the Commentators as having reference to the well-known custom of pupils never soliciting lessons from the preceptor but the latter's lecturing the pupils of his own accord.—*T.*

† 'Kritākritātivrittānām' is explained as follows: 'Kritam' is 'Samyak kritam'; 'Akritam' is 'Asamyak or mithyā kritam'; and 'Ativrittam' implies the 'Atiyoga' of application.—*T.*

Such things as are light, warm, pungent, not slimy, dry, subtile, rough, unstable, and hard, are generally Langhana.*[10]

Such things as are heavy, cooling, soft, exceedingly oily, gross, slimy, mild stable, and smooth, are generally said to be Vringhana.†[11]

Such things as are dry, productive of lightness, pungent, warm, stable, not slimy, and hard, are generally Rukshana.[12]

Such things as are liquid, subtile, stable, oily, slimy, heavy, cooling, not pungent or mild, and soft, are generally regarded as Snehana.[13]

Such things as are warm, pungent, unstable, oily, dry, subtile, liquid, stable and heavy, are generally said to be Swedana.‡[14]

Such things as are regarded to be cooling, mild, soft, smooth, dry, subtile, liquid, unstable, and light, are generally said to be Stambhana.[15]

The four kinds of corrective processes (*viz.*, administration of emetics, of purgatives, of errhines or cerebral purgatives, and dry enemata), as also bearing thirst and wind and the heat of the Sun, drinking the medicines called Pāchana, fast, and physical exercise,—these are all included under Langhana.§[16]

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* Each of these attributes should be well understood. 'Laghu' is light, in the sense of being easily digestible. 'Ushna' is warm or hot, *i.e.*, producing heat in the body. 'Tikshna' is pungent. Then 'Vishada' is not slimy. 'Ruksha' is productive of dryness in the whole system. 'Sukshma' is subtile, implying that the drug itself is minute and has its operation on the minuter parts of the physical organism. 'Kshara,' used with reference to a drug, implies productive of roughness. 'Sara' means moving or unstable. 'Kathina' implies hard, *i.e.*, the thing itself should be so.—*T.*

† It should be noted that all these attributes are the reverse of those mentioned in the previous Verse. Laghu has its reverse in Guru; Ushna in Cita; Tikshna in Manda; Vishada in Pichchila; Ruksha in Snigdha; Sukshma in Sthula; Sara in Sthira; Khara in Slakshma; and Kathina in Mridu.—*T.*

‡ The Commentator Gangādhara points out that oily and dry are opposite, as also stable and unstable. The meaning, of course, is that either of such things may be taken for the operation called Swedana.—*T.*

§ 'Pāchana' is an infusion or decoction of various drugs which promotes digestion or brings bad humours into maturity. The drugs employed are chiefly carminatives or gentle stimuli.—*T.*

Those persons that have phlegm and bile as also blood and impurities in excess, and those that have got their wind in an excited or disordered state, as also those that have large bodies or strength in excess, are fit for Langhana through the four kinds of corrective processes (mentioned above.)*[17]

They who are afflicted with diseases that are of middling strength and that have arisen from (disorders of) the phlegm and the bile, such as vomiting, diarrhœa, thoracic diseases, choleraic diarrhœa, tympanites, fever, suppression of stools and urine, heaviness of the limbs, eructations, hiccup, nausea or disgust for food; and other diseases of the kind, are generally treated at the outset, by the wise physician, with the aid of Pāchana.†[18–19]

After this (it should be stated that) when persons get the diseases mentioned above in a weak form, then those diseases of theirs should be subjugated by means of fasts and by endurance of thirst without slaking it.[20]

All diseases that are of middling strength should be subjugated by exercise and exposure to the sun (good light) and (fresh) air. As regards strong men again, what difficulty is there in subjugating *their* diseases, when these are weak, by the same means?[21]

For those persons who have got skin-diseases or who are suffering under the urinary affections known by the name of Meha, or who have become oily (in consequence of the administration of Oils), or whose systems have become full of impurities, or who have undergone the administration of Vring-hana, or who have got diseases due to disorders of the wind, the administration of Langhana has been laid down, in the season of dew.‡[22]

Unpierced by envenomed arrows, undiseased, and obtained from full-grown animals, the flesh of such deer and fish and fowl as range of their free will in regions adapted to their own natures, is said to be Vringhana.[23]

* The 'Viçuddhibhiḥ' here is the same as the 'Sançuddhiḥ' of the previous Verse.—*T.*

† See note in p. 245 *ante*, under Verse 16.—*T.*

‡ For Langhana see Verses 10 and 16 *ante* of this Lesson.—*T.*

Those that have lost their vitality, those that have received wounds, those that are lean or emaciated, those that are old, those that are weak, those that walk long distances every day, and those that indulge in sexual congress and drink (stimulants) every day, have been said to deserve Vring-hana.[24]

For those men that have been reduced or wasted by such diseases as Consumption and Piles and afflictions of the Grahani, the juice, rendered light (by preparation), of the flesh of carnivorous animals is a Vring-hana (that operates quickly).*[25]

Baths, gentle rubbing of the body (with medicated oils), sleep, honey and other sweets, oily enemata, sugar, and milk and ghee, know, are Vring-hanas for all persons.[26]

The use of such things as are pungent, bitter, and of astringent taste, incontinence with respect to women, and the use of cakes of mustard seeds and sesame after the oil has been pressed out of them, of butter milk, and of honey and other sweets, constitute that which is called Rukshana.†[27]

Those diseases which are characterised by excess of secretions, those which are caused by violent excitement of the faults, those diseases that have their seats in the vital parts of the body, Rheumatism of the thigh, and such other afflictions, deserve, it has been said, the administration of Rukshanas.[28]

What the Oils are and who the persons are unto whom Oils should be administered, what the different kinds are of Sweda and who the persons are unto whom they should be administered, have all been mentioned by me in detail in the Lessons called respectively 'That on Snehas' and 'That on Swedas'[29]

Such things as are liquid, minute, unstable (moving), such things as produce the sensation of cold, and such as are agreeable or bitter or astringent to the taste, are all called Stambhana.‡[30]

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* I follow the Commentator Gangādhara in adding the words enclosed within paranthises.—*T.*

† For Rukshana see Verses 8 and 12 *ante* of this Lesson.—*T.*

‡ For Stambhana see Verses 8 and 15 *ante* of this Lesson.—*T.*

Such men as are scorched by (excess of) bile or salts or fire, such as are afflicted by vomiting and diarrhœa, or by poison or the excessive administration of Sweda, and others under similar circumstances, deserve the administration of the treatment called Rukshana.[31]

When wind, urine, and stools are passed (freely), when the body becomes light, when the thorax, the eructations, and the throat become purified, when dulness and exhaustion disappear, when perspiration shows itself, when liking for food returns, when hunger and thirst arise together, and when the mind becomes cheerful, it should then be held that the Langhana desirable to be observed has been properly observed.*[32-33]

A sensation as if all the joints are broken, pain in all the body, cough, dryness of the mouth, loss of appetite, disgust for food, thirst, weakness of the ears and eyes, [34] continued indistinctness of mind and error, upward motion of the wind (causing hiccup, asthmatic breath, &c.), darkness of heart, loss of the strength of the fire in the body,—these will happen if Langhana becomes excessive†[35]

Strength and consciousness of nourishment or growth, and divestment of all those faults that attach to leanness or emaciation, are the indications of a judicious administration of Vring-hana. If Vring-hana becomes excessive, the result is corpulency.‡[36]

The indications of judicious and excessive Langhana are also those of judicious and excessive Rukshana.

When those diseases that have been said to require Stambhana have been subjugated and the patient succeeds in regain-

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* 'When the thorax, the eructations, and the throat become purified,' *i. e.*, when there is no pain in the thorax and it becomes freed from all phlegmatic secretions, when the eructations do not possess any kind of disagreeable smell, and when the throat becomes free from phlegm. For Langhana see Verses 8 and 16 *ante*.—T.

† Loss of appetite here implies its loss after its first appearance. 'Hridi tamas' implies darkness of heart or cheerlessness. Loss of the strength of the fire in the body implies loss of vital heat.—T.

‡ 'Pushtyupalambha' is 'Poshanārambha-jnānam.—T.

NOTICE.

THE English translation of *Charaka-Samhitā* will be issued in successive fascicules of 4 forms, Royal octavo, each; 12 fascicules will be issued every year. Under favorable circumstances, the number of fascicules or the number of forms in each fascicule may be increased. For subscribers in India paying in advance the charge is Rs. 32 for the whole work. For subscribers in Europe and America, the charge is £3 in advance post free. The price for each part is one Rupee. The arrear rate is Rs. 40 (in India) payable (if subscribers wish) in instalments of Rs. 10 each. Remittances to be made to the Publisher, 200, Cornwallis Street, Calcutta, by drafts on Indian Banks or Postal money-orders.

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PART IX.

CHARAKA-SAMHITA

TRANSLATED INTO ENGLISH.

PUBLISHED BY

AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA SAMHITA AND OF SUSRUTA SAMHITA (in original) WITH COMMENTARIES; BENGALI AND HINDI TRANSLATOR OF CHARAKA SAMHITA AND OF SUSRUTA SAMHITA; EDITOR OF CHIKITSA-SAMMILANI (Medical Journal in Bengali); PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &c., &c., &c.

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From the Annual Address Delivered to the Asiatic Society of Bengal

BY

THE HON'BLE SIR CHARLES ALFRED ELLIOTT, K.C.S.I.,
Lieutenant-Governor of Bengal.

MEDICAL LITERATURE.

Pundit Avinash Chundra Kaviratna's translation of Charaka-Samhita is progressing and has been found full of interesting matter. It has been very favourably received by European scholars. The work is a most difficult one, involving the scientific identification of the Sanscrit names of hundreds of drugs. As I have elsewhere referred at length to Dr. Hœrnle's edition of the Bower M.S., I shall content myself here with merely drawing attention to it as an important contribution to Indian Medical history.

From MR. G. H. GRIERSON, *Magistrate and Collector of Howrah.*

MAGISTRATE'S HOUSE,
Howrah, 10th February, 1894.

MY DEAR SIR,—Thanks for the 8th fasciculus of *Charaka*. I wish that other translators had your enthusiasm and the love of accuracy which distinguishes your work.

Yours sincerely,
(Sd.) G. H. GRIERSON.

From DR. GEO. H. CLARK, M.A., M.D.,
GERMAN TOWN, PHILADELPHIA.

DEAR SIR, * * * * * *

If one were to compare, for instance, the mortality from cholera and similar diseases, under the ancient and under modern treatment, I am sure one would find most to blush for in the statistics. The world, so far as the treatment of disease is concerned, needs enlightenment, and I would rather trust the ancient Hindu practice than the allopathic practice of what we are wont to term this enlightened age * * * * *

Yours sincerely,
(Sd.) GEO. H CLARK, M.A., M.D.

From DR. ADOLF G. VOGELER, M.D., *Editor, Western Druggist, Chicago, U.S.A.*

MY DEAR SIR, * * * *

Charka-Samhita is a revelation to me. Although not particularly a student of Oriental literature, I have always had a profound respect for ancient Hindus, know of their attainments and philosophical development from general reading. However, I could never have imagined, without access to this translation, how far advanced in civilization was that race so many centuries ago, how accurately those men had observed nature, and how acutely and correctly they reasoned. It is truly wonderful. Much, of course, of what is written seems mere chaff or our mind is incapable of coming into rapport with the metaphysical mind of the Hindu; but studying through these chapters may well result in taking out of us of the present day much of the self-conceit we love to indulge in.

* * * *

Very truly yours,
(Sd.) ADOLF G. VOGELER,
Editor, Western Druggist.

ABSTRACT

OF

THE CONTENTS OF THE NINTH FASCICULUS.

In Lesson XXIII are explained the incidents relating to Santarpana or indulgence in food and acts that is both sedative and nutritive.

The diseases that arise from such indulgence are enumerated, such as diabetes, Itches, &c.

The treatment is then laid down that is advisable for persons afflicted with diseases due to such indulgence.

The remedies in the form of indulgence, in excess, in food and practices which are the reverse of Santarpana, are called Apatarpana.

The diseases due to Apatarpana are then enumerated, together with the remedies that are advisable to be administered.

Lesson XXIV treats of the nature and characteristics of the Blood.

What generates pure blood is explained.

It is pure blood that brings about strength and complexion and the happiness of 'th.

How the blood becomes impure.

The diseases that are due to impure blood are enumerated.

The treatment is expounded of diseases due to impure or vitiated blood.

The respective indications of blood when it is vitiated by wind, bile, and phlegm, separately or in combination.

The indications of pure blood.

Vitiated blood leads to Insanity, Swoons, and Apoplexy. The indications of these diseases are set forth in detail.

The treatment to be followed in these respective diseases.

Lesson XXV is devoted to the discussion of the various theories of the creation of man. This discussion contains the essence of the different systems of Hindu philosophy in respect of the cosmogony of the world and living creatures. The objections to each system are also explained.

The unutility of such discussion is shown.

The use of beneficial food is the cause of the growth of a person ; while that of food that is injurious is the cause of disease.

What constitutes beneficial food and what constitutes food that is injurious.

The regulations about diet are set forth in detail.

The different classifications of food depending upon different considerations.

A detailed enumeration of the qualities of those substances that are used as food.

The observations on diet, it will be seen, are extremely interesting.

ing his strength, he is said to have undergone judicious Stambhana.*[37]

Paleness of complexion, paralytic state of the limbs, lockjaw, suppression of stools and of the free action of the heart, are the indications of one who has undergone excessive Stambhana.[38]

The indications have thus been laid down, in brief, of the six (methods or processes, *viz.*, Langhana, &c.,) when judiciously applied. Mention has also been made of the diseases in which they are resorted to as correctives, as also of the indications of failure to restore the faults to harmony (if Langhana, &c., be not sufficient) or of the aggravation of those faults (if Langhana, &c., be excessive).†[39]

Thus have the six (processes) been expounded which, as methods of treatment, are sufficient for all diseases. If considertions of measure and time be observed, they prove successful in the cure of all curable diseases.[40]

In conseqnence of the innumerable varieties of combination under which the faults manifest themselves the methods of treatment also are combined. However combined, they can never transcend their sixfold character, even as the (causes of disease, *viz.*,) wind and the rest, however combined, cannot transcend their threefold character.‡[41]

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* For Rukshana see Verses 8 and 12 *ante* ; for Stambhana see Verses 9 and 15 and 31 *ante*.—T.

† 'Tadaushadhānām' means, as explained by Gangādhara, 'Tat aushadham yeshām, *i. e.*, Vyādhinām ;' that is, those diseases in which Langhana &c. are correctives. 'Dhātunām' here implies the faults, *viz.*, wind, bile and phlegm. 'Asama' is 'açānti' in case of Langhana, &c., being insufficient.—T.

‡ The methods of treatment are combined, *i. e.*, Langhana may be combined with Stambhana, or Stambhana with Vrimhana, or Vrimhana with Snehana or Swedana, &c. However combined, those methods cannot transcend the six original methods mentioned in this Lesson. The illustration is well-chosen. Diseases are innumerable and are caused by diverse permutations and combinations of attenuation or aggravation of the three faults. However innumerable, they can never transcend the threefold faults.—T.

Thus have the six methods, in pursuance to which all treatment has been introduced, been expounded in this Lesson on Langhana (and the rest) by the illustrious son of Atri, agreeably to the questions (of his disciple Agniveca.)[2]

Thus ends the twenty-second Lesson called Langhana-Vrimhaniya in the treatise of Agniveca as revised by Charaka.

LESSON XXIII.

We shall now expound the Lesson called Santarpaniya. Thus said the illustrious son of Atri.*[1]

One who gratifies oneself with such things as are oily, or sweet, or heavy, or slimy, or with new rice, or new spirits and wines, or meat of aquatic animals or of those living in marshy regions, or with the juice of the cow (milk), or with cakes made with raw sugar or other ingredients, taken to excess, one that is averse to all exertion, or that indulges in sleep at day-time, and that habitually uses good beds and seats and other comforts, [3] gets numerous diseases in consequence of such indulgence, at once sedative and nutritive, in food and acts, called Tarpana.

Those diseases are diabetes, Itches, eruptions on the body, urticaria evanida, anæmia and jaundice, fever, [4] the diverse varieties of skin-diseases (commonly called leprosy), indigestion and the other diseases born of it (such as diarrhœa, cholera), strangury or suppression of urine, disgust for food, drowsiness and procrastination, loss of virility, corpulency, inactivity, heaviness of the body, [5] stoppage of the ducts of the different senses, stupefaction of the understanding or the mind, lassitude or enervation inducing a dreaming wakefulness, and swellings or inflammations,

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* The meaning of the word Santarpana will abundantly appear from the following.—T.

and other diseases of the kind, unless the person soon undergoes treatment for prevention of the same.[6]*

For such men have been laid down the administration of emetics, and purgatives, blood-letting, physical exertion, fasts, the different kinds of smoking, the diverse methods of Swedana, eating chebulic myrobalans (reduced to powder and) mixed with honey, and use, generally, of food that is dry, as also the application of all those powders and plasters that have been laid down as destructive of Itches and urticaria evanida. –[8]

The decoction, in water, of the triple fruit, Aragbadha (*a*), Pāthā (*b*), Saptaparna (*c*), with Vatsaka (*d*), Musta (*e*), and Nimva (*f*), with Madana (*g*), should be drunk.[9] With the aid of this, administered in proper measure and at the proper time, Diabetes and the other diseases arising from Santarpana (indulgence in sedative and nutritive food and practices) are sure to disappear from those persons that have recourse to it.[10]†

Musta (*h*), Āragbadha (*i*), Pāthā (*j*), the triple fruit (*k*),

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* By indulging in such food and such acts are are both sedative and nutritive, a person incurs the risk of catching the several diseases idicated. 'Kushtha' has many varieties, such as Leucoderma, Psorsiasis, Furuncle, &c. Though 'Kushtha' is different from tubercular Leprosy, yet it is commonly taken as a kind of leprosy whose action is confined to the skin without being deep.—T.

a. *Cassia fistula, Linn*; syn. *Cathartocarpus fistula, Pers.*

b. *Cissampelos hernandifolia, Linn*; syn. *Stephania hernandifolia, Walp.*

c. *Alstonia scholaris*; syn, *Echites scholaris, Roxb.*

d. Otherwise called Indrayava. The seeds of *Holarrhena antidysenterica, Wall.*

e. *Cyperus rotundus, Linn.*

f. *Melia Azadirachta, Linn*; syn. *Azadirachta Indica, Juss.*

g. *Randia dumetorum, Lamk.* Amongst these, the exudation of *a*, the bark of *b* and *c*, and *f*, and the fruits of *d* and *g*, and *e* by itself, are taken. All these are boiled in water and the decoction is obtained.—T.

† The decoction here specified is an emetic. The triple fruit consists of the Chebulic, the Emblic, and the Belleric myrobalans.

h. *Vide* note *e* above.

i. *Vide* note *a* above.

j. *Vide* note *b* above.

k. *Vide* note † above.

Devadāru (*a*), Açwadangshtrā (*b*), Khadira (*c*), Nimva (*d*), Haridrā (*e*), the bark of Vatsaka (*f*),[11]—the infusion of these, according to the strength of the disease, one should drink every morning. By this, one is sure to be freed from the diseases due to Santarpana (indulgence in sedative and nutritive food and acts).[12]

With these, accompanied by oil, and administered for rubbing as Udvartana or Udgharshana or for baths, all faults of the skin become cured.[13]*

Kushtha (*g*), Gomedaka (*h*), Assafœdita, the bones of the crane, the three Ushans (*i*), Vacha (*j*), Vrishaka (*k*), small cardamoms, Açwadangshtrā (*l*), Kharāhvā (*m*), Açmabhedika (*n*), mixed with butter-milk or whey or with the sour juice obtained from Vadara (*o*), if drunk, cures strangury and diabetes.[15]

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a. *Cedrus deodara*; syn. *Pinus deodara*, *Roxb.*

b. Called also Gokhuri. *Tribulus terrestris*, *Linn*; syn. *Tribulus lanuginosus*, *Linn.*

c. *Acacia Catechu*; syn. *Mimosa Catechu*, *Linn.*

d. *Vide* note *f* p. 35.1

e. *Circuma longa*, *Roxb.*

f. *Halarrhena antidysenterica*, *Wall*; syn. *Echites antidysenterica*, *Roxb.*

* Udvartana is rubbing after the body has been previously rubbed with oil. Udgharshana is rubbing without the body having been previously rubbed with oil. The oil referred to in this is the oil of mustard seeds.—T.

g. *Saussurea auriculata*; syn. *Aplotaxis auriculata.*

h. The Commentators speak of it as a kind of gem or precious stone.

i. The three Ushanas are dry ginger, *Piper longum*, *Linn*, and *Piper nigrum*, *Linn*, or black pepper.

j. *Acorus calamus*, *Linn.*

k. Vrishaka is otherwise called Vāsaka; it is *Justicia Adhatoda*, *Roxb*; syn. *Adhatoda Vasica*, *Nees.*

l. Called also Gokhuri; *vide* note *b* above.

m. Kharāhva is, as explained by Gangādhara, the Ajamodā of Khorasan. *Pimpinella involucrata*: syn. *Apium involucratum*, *Roxb.*

n. Otherwise called Pāshānabhedikā. In Bengali, Pātharchur. *Coleus Amboinitus*, *Linn*; syn. *Coleus aromaticus*, *Benth.*

o. *Zizyphus Jujuba.*

The diseases beginning with Diabetes (that have been mentioned as due to Santarpana (indulgence in sedative and nutritive food and practices) are cured by the administration of Chebulic myrobalans (reduced to powder) mixed with butter-milk, or of the (infusion of the) triple fruit mixed with butter-milk, or of the spirits known by the name of Arishta.[16]

The Mantha of the three Ushans (*viz.*, dry ginger, Piper longum, and Piper nigrum), the triple fruit (*viz.*, the three myrobalans, *i.e*,, the Chubulic, the Emblic, and the Belleric), honey, Krimighna, with Ajamodā, drenched with the infusion of Aquilaria Agallocha, and powdered barley and Ghee, is beneficial in diseases due to Santarpana or indulgence in sedative and nutritive food and practices.[17]*.

Dry ginger, Piper longum, and Piper nigrum, the seeds of Vidanga and Sigru, (*a*), the triple fruit (*viz.*, the Chebulic, Emblic, and Belleric myrobalans), Katurohini (*b*), the two varieties of Vrihati (*c*), the two varieties of Haridrā (*d*), Pāthā (*e*), Ativishā (*f*) Sthirā (*g*), Assafœdita, the roots of Kevuka (*h*), Yamāni (*i*),

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* Krimighna is otherwise called Vidanga. It is *Embelia Ribes, Burm*; syn. *Embelia glandulifera, Wight.* It is called Krimighna owing to its seeds being endued with anthelmintic properties. Loha is otherwise called Aguru. It is, of course, the Aquilaria Agallocha. As to Mantha, it is prepared in the following way :—*Saktubhih Sarpishābhyaktaih Citavāripariplutaih, Nātyachccha nātisāndraçcha mantha ityabhidhiyate ; i.e.*, the infusion is to be taken, with cold water, and it should be mixed with flour of barley and ghee ; and it should be neither very thin nor thick.—*T.*

a. Vidanga, as already explained, is *Embelia Ribes.* Sigru is *Moringa pterygosperma ;* syn. *Hyperanthera Moringa, Willd.*

b. Otherwise called Katuka or *Picorrhiza Kurroa, Royle.*

c. The two varieties of Vrihati are *1. Solanum Indicum, Linn,* and *2. Solanum Xanthocarpum, Schrad.*, syn. *Solanum Jacquinii, Willd.*

d. The two varieties of Haridrā are *1. Circuma longa, Roxb,* and *Berberis Asiatica.*

e. *Cissampelos hernandifolia, Linn.*

f. *Aconitum heterophyllum, Wall.*

g. *Desmodium gangeticum ;* syn. *Hedysarum gangeticum, Linn.*

h. Called also Kemuka. *Costus speciosus, Linn.*

i. *Ptychotis Ajowan ;* syn. *Ligusticum Ajowan, Flem.*

Dhānya (*a*), Chitraka (*b*), Sauvarchala (*c*), Ajāji (*d*), and Havusha (*e*)—these should all be pounded or reduced to powder.[18-19]

Take a quantity of this powder, and take as much of the oil of sesame and ghee and honey, each ; then take of the flour of fried barley as much as represents sixteen times the measure of each of the above. Make of all these a (dry) sedative, and drink it.[20] By the use of this medicine, the diseases that arise from indulgence in sedative and nutritive food and practices, become allayed, such as diabetes, the different varieties of Leprosy, piles, aggravated Jaundice,[21] spleen, anæmia, swellings and inflammations, strangury, disgust for food, thoracic diseases, phthisis, consumption, asthma, enlargement of the glands of the neck, [22] worms (in the system), the faults of the Grahani, (abnormal) whiteness of the skin, and excessive corpulency. Verily, the use of such a medicine causes the digestive fire to blaze up, and enhances the memory and understanding.[23]*

One who is habituated to physical exercise and exertion, who eats only after proper digestion, and whose food consists of barley and wheat, becomes freed from Corpulency and from all those faults that are due to indulgence in food and practices included under Santarpana.[24]

The diseases arising from indulgence in food and practices included under Santarpana, as also the remedies in the form of indulgence in the reverse thereof and included under Apatarpana, have thus been spoken of. After this we shall speak of the diseases

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a. *Oryza sativa, Linn.*

b. *Plumbago Zeylanica, Linn.*

c. A kind of salt ; supposed to be Natron, *Vide* note in p. 9 *ante*.

d. Cummin seeds (of the smaller variety).

e. Called also Hapusha. They are black stalks like those of black pepper, possessed of an aromatic smell.

* There are two kinds of Santarpana, *viz*., the oily and the dry. The preparation referred to in 18 to 20 is dry Santarpana. It cures those diseases that arise form the use of oily Santarpana. This should be borne in mind for understanding 20 and 21.—*T*.

that arise from indulgence in food and practices included under Apatarpana, together with their remedies.*[25]

The loss of the digestive fire, of strength and complexion, of Ojas and vital seed and flesh, fever with consumption as a supervening malady, pain in the sides, disgust for food,[26] weakness of hearing, lunacy, delirium, pain in the cardiac region, suppression of stools and urine, pain in the calf, the thigh, and the lower part of the spine,[27] a sensation like that of the breaking of all the joints, and all other diseases born of (disorders of the) wind, as also those that spring from the wind when it has an upward course,—all these ailments are generated by (injudicious) fasts or abstention from Tarpana.[28]

Those medicines which have been mentioned as falling within oily Santarpana, and which are capable of curing these diseases, and which may be taken (by the patient) without injury, are desired by physicians possessed of knowledge as the medicines that should be prescribed for the diseases mentioned above.†[29]

One that has been recently reduced by fast soon gains in strength by indulging in Tarpana. In the case of one, however, that has been reduced by disease, Santarpana does no good unless practised slowly and for sometime. As regards its efficacy, however, (if practised judicously), even one that has been reduced for a long time grows and gains through it.[30]

As regards him that has been weakened for a long time, medicaments should be administered by the physician without haste

* It should be noted here, as pointed out by Kaviraja Gangādhara, that Apatarpana here implies indulgence in food and practices the reverse of what is meant by Santarpana of the oily kind. and not the reverse of every kind of Santarpana. In stating what the diseases are that arise from Apatarpana, it is this kind of Apatarpana that is meant. A mere abstention from Santarpana is not Apatarpana as generally understood. This will appear more clearly later on.—*T.*

† Having stated the diseases due to injudicious fasts, their treatment is indicated here. Those medicines which fall within oily Santarpana, and which are capable of curing the diseases mentioned, and which, in respect of the measure prescribed, may be taken by the patient without injury to his depleted system, are the medicines that physicians prescribe for curing the maladies born of injudicious fasts.—*T.*

and keeping in view the considerations dependant on the state of the body, the digestive fire, the (strength or weakness) of the faults, the measure of the medicines, and the season when treatment is begun and continued.[31]

For such a man the juice of meat, the diffent kinds of milk, the different varieties of (medicated) ghee, the different kinds of baths, (or oily) enemata, rubbing of oils on the body, and all such kinds of food and drink as fall within oily Tarpana, are beneficial.[32]

For persons afflicted with chronic fever and consumption, for those that are exceedingly emaciated and lean, for those labouring under difficulty of micturition, those afflicted by excess of thirst, and for those who are suffering under wind having an upward course, I say that Tarpana is beneficial.[33]

Sugar, Piper longum, oil, ghee, and honey, taken in equal parts, mixed with flour of fried barley of double the measure, should be made into a Mantha. This is beneficial for persons labouring under the above diseases. This medicine leads, besides, to the increase of their semen.*[34]

Flour of fried barley, wines, honey, and sugar constitute a Tarpana which, if drunk, corrects the course of the wind, fæces, urine, phlegm, and bile.†[35]

The inspissated juice of the sugar-cane, flour of fried barley, ghee, whey, sour gruel (of rice), constitutes a Tarpana which, if drunk, cures difficulty of micturition and suppression of wind in the bowels.[36]

The emulsion (in fine powder with four parts of cold water) of the fruits of the wild date-palm (*Phœnix Sylvestus, Roxb*), raisins (Uvæ Passæ), tamarind (*Tamarindus Indica*), sour pome-

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* 'Mantha' is an emulsion of medicines in fine powder with four parts of cold water. *Vide* note in p. 53.—*T.*

† 'Anuloma' and 'Pratiloma' are two words that should be clearly understood. When the motion or course of anything becomes the reverse of what is ordinary, it is said to be 'Pratiloma.' When corrected or restored to the ordinary state, the motion or course becomes 'Anuloma.'—*T.*

granates, fruits of the *Grewia Asiatica* (*Linn*), and *Phyllanthus Emblica* (*Linn*), are curative of all disorders due to excessive drinking of alcoholic spirits and other intoxicants.[37]

Such things as have a sweet taste, with such as have a sour taste, mixed with water, and with or without ghee, when made into a Mantha, become a Santarpana of quick effects and contribute to durability of complexion and strength of the body.[38]

(*Here occurs a verse containing a summary.*)

The diseases that spring from (injudicious) Santarpana and those that spring from Apatarpana, with the medicines for each class, have all been mentioned in this Lesson called That about Santarpana.[2]

Thus ends the Twenty-third Lesson, called That about Santarpana, in the treatise of Agniveça as revised by Charaka.

LESSON XXIV.

We shall next expound the Lesson called "Vidhi-Çonitiya."* Thus said the illustrious son of Atri.[1]

The rules that have been properly laid down about food and practices of such persons as conduct themselves in judicious correlation with habitat and season and constitution are the rules by which the blood of embodied creatures, when generated in the system, becomes pure.[2]†

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* "Vidhi" means rules or ordinances, and 'çonita' is blood. The compound 'Vidhi-çonitiya' indicates 'that about the rules or considerations affecting the blood." Some are for taking the compound as meaning the ordinances according to which the blood becomes pure or impure,' Instead of taking it, however, in such a limited sense, the wider meaning would be more rational.—*T.*

† In the Lesson called 'Tasyāçitiya,' rules have been elaborately laid down about the food and practices of such persons as conduct themselves in judicious correlation with the place of dwelling, season (with reference to both time in general, and age, *i.e.*, infancy or youth or manhood, &c.), and the character of the constitution. What is said here is that those rules, if observed, contribute to make the blood that is generated, pure. The consequences of pure blood are laid down in the next Verse.—*T.*

Verily, it is pure blood that brings about strength and complexion and (the) happiness (of health) and longevity, for the very life of living creatures is dependant on blood.[3]

Through use of food that has become noxious, or that is exceedingly keen or hot, or of too much alcohol, or of other food of a similar kind, as also food that is very saline or alkaline, or that is sour or pungent,[4] or through use of Kulatthwa (*a*) or Māsha (*b*) or Nishpāva (*c*), or sesame oil, or of Pindālu (*d*) and radishes and other roots and potherbs and vegetable leaves of all kinds,[5]* or through use of the flesh of aquatic animals or those inhabiting marshy regions and in holes or of beasts and birds of prey, or the use of curds and sour milk or whey or flour of fried corn or wines and sour gruels,[6]† or through use of such food as is made up of inharmonious elements (such as milk and meat) or is foul or putrified, and through sleep at day time after eating such food as is liquid or heavy,[7] through eating excessively so as to overload the stomach, through indulgence in wrath, and exposure to sunshine, and enduring the heat of fire, through suppression of the urging to vomit, through omission to let blood at the proper time,[8] and through exhaustion brought about by labour, assaults done to the body, grief, stuffing the stomach with food when indigestion has set in or before digestion has been complete of what has been taken previously, as also through the very nature of the season of autumn, the blood becomes impure.[9]‡

In consequence of the blood becoming impure, different kinds of diseases spring up. These are sores in the mouth, pustules in

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* 'Harita' ordinarily implies 'of potherbs and vegetable leaves. The Commentator Gangādhara understands it to include black-pepper and other spices.—*T.*

† 'Prasaha' includes beasts and birds of prey.—*T.*

a. *Dolichos uniflorus*, *Lamk*, syn. *Dolichos biflorus Roxb.*

b. *Phaseolus Roxburghii*, syn. *Phaseolus radiatus*, *Roxb.*

c. *Dolichos sinensis*, *Linn.*

d. Called in Bengali Chubri-ālu. *Dioscorea globosa ; Roxb.*

‡ 'Ajirnādhyāçanāt' means 'eating upon indigestion and before digestion has been complete of what has been taken previously.' Indigestion is a disease, while 'before digestion' has been complete does not imply indigestion.—*T.*

the nose, suppuration of the globe of the eye, Ozœna, fœtid smell from the mouth,[10] abdominal tumours, Syphilis, Erysipelas, hemorrhage, general lassitude or enervation, deep-seated abscesses, discharge of blood through the urinary channel, dismenorrhæa and menorrhagia, Leprosy,[11] paleness of complexion, loss of the digestive fire, thirst, sensation of heaviness in all the limbs, sensation of heat in the body, excessive weakness, disgust for food, headaches,[12] pungent taste in all food and drink, bitter and sour eructations, general exhaustion, excessive wrath, stupefaction of the understanding, presence of a saltish taste in the mouth,[13] excessive perspiration, fœtid smell in the body, all the appearances of intoxition, tremours, hoarseness of speech with even loss of voice, drowsiness, excessive sleep, darkness of vision,[14] itching of the body, pains, Urticaria evanida, eruptions, tubercular leprosy, and the cutaneous eruptions called Charmadala.*

All these diseases should be known as due to diseased blood.[15]

All those diseases that are curable but that cannot be cured by the application of cool, hot, oily, and dry methods of treatment, should be ascribed to diseased blood as their cause.[16]

In diseases caused by vitiated blood, such treatment should be adopted as is destructive of the faults of blood and the bile. Hence, the administration of purgatives, fasts, and blood-letting, should be resorted to.[17]

In letting out blood, the operation should be resorted to after examination of the measure of the patient's strength, faults, and the pure blood he has in his body, as also of the particular part whence the blood is to be let out.[18]

When the blood is vitiated by the action of the wind, it becomes very red, frothy, not unctious, and thin. If vitiated by bile, it becomes darkish-yellow in color, and warm, so that in consequence of its warmth it does not congeal soon.[19]

* Charmadala has been described as eruptions that are red, painful, itching, with little abscesses that burst of themselves. The inflammation is so great that the slighest touch cannot be borne.—*T.*

If vitiated by the action of phlegm, it becomes a little pale unctious, fibrous, and thick. If the indications of any two are presented in a combined state, the vitiation should be ascribed to the action of two faults. If all the indications are present, the vitiation is to be ascribed to the action of all the three faults.[20]

The blood that happens to be of the color of molten gold, or like that of the insects called Indragopa, or like that of the gem called Padmarāga, or like that of the lac-dye, or like that of Gunja seeds, should be known as healthy.†[21]†

When blood has been let out, such food and such drink as are neither very hot nor very cold, and as are light and capable of provoking the digestive fire, are beneficial, for at such a time the blood that remains in the body becomes very mobile. The digestive fire also should be carefully kept up.[22]‡

The blood of that man is said to be pure whose complexion and senses are healthy and cheerful, who experiences a desire for the gratification of every sense, the strength of whose digestive fire is unimpaired, and who is endued with cheerfulness, growth, and strength.[23]

When the faults (*viz.*, wind, bile, and phlegm), becoming excited, either separately or together, continue to exist, affecting the blood-bearing ducts and those other ducts that bear the different juices and are the channels of mental activity, of the person who takes foul food and whose mind is overwhelmed by Passion and Darkness, diseases become generated, such as insanity, fainting or swoon, and apoplexy. The intelligent physician should know that the strength of these diseases, in respect of their predisposing causes,

† 'Indragopa' is an insect of the Coccinella species. The Gunja is otherwise called Kuncha. It is the fruit or seed of the *Abrus precatorius*, *Linn.*

‡ 'Tadā' implies after the letting of blood. 'Anavasthitāsrik' is an adjective of 'çariram,' implying that the blood that is in the body is mobile. Hence, if food or drink that is very hot be taken, the mobile blood will become more mobile to the injury of the body. If food or drink that is very cold be taken, the mobile blood may become congealed or at least lose all motion. The digestive fire also, at such a time, becomes weak. Hence, food that is light and that helps the fire should be taken.—*T.*

symptoms, and cure, increases in accordance with the order in which they are stated.*[24-25]

When the wind (becoming excited) afflicts the weakened heart, it agitates the mind of the living creature and darkens (or stupifies) his perception.[27]†

The (excited) bile, and the (excited) phlegm also, agitating the minds of men in the same way, darken the perception. There is some difference, however, in respect of their action which shall be presently explained.[28]‡

That person, whose speech becomes indistinct, copious in measure, and quick (in respect of utterance,) and whose efforts or exertions become inconstant and unsteady, and whose appearance becomes dry and brown-red, should be taken as afflicted by Insanity due to the action of the (excited) wind.[29]

That person, who becomes wrathful, who indulges in harsh speech, who becomes disposed to strike others, and fond of quarrel,

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* 'Rasa-samjnāvahāni' is explained as bearing *Rasa* or the liquid juice to which food is reduced before conversion into blood. 'Samjnā' is Mind as understood in Hindu philosophy, *viz.*, as the sixth sense, which, with the other five, is the servant of the Understanding. Certain ducts are believed to be the channels of mental activity, the optic nerve, for example, that carries the image (of an object seen) to the mind.

'Malāh' or the faults are, of course, wind, bile, and phlegm.

All diseases are due to the action of Passion and Darkness. Unless these overwhelm the understanding, there can be no error, and consequently, no breach of the rules of health.

'Murchcchāya' is, of course, fainting or swoon, including the swoons brought about by epilepsy.

What is stated in the concluding portion is that the causes and symptoms of Apoplexy are stronger than those of Swoons, and those of Swoons are stronger than those of Insanity. The efficacy of the curative agents also must be stronger in the same order.—*T.*

† 'Chetah-sthānam' is the 'hridayam' or heart. The wind, becoming excited, affects the heart, with the result that the mind becomes agitated and its perception becomes clouded or stupified. The excited bile and the excited phlegm also, do the same in a slightly different way.—*T.*

‡ In Verse 27, the words are 'Sammohayate Samjnām'; in 28, 'Samjnām ākulatām-nayati.' The sense is the same, *i.e.*, in both cases the perception is dulled or clouded or stupified. According to the degree of stupefaction the disease is called Insanity or Swoon or Apoplexy.—*T.*

and whose appearance becomes red or yellow or white, should be known as afflicted by Insanity due to the action of the (excited) bile.[30]

That person, who indulges in speech that is partially disconnected, who becomes possessed by drowsiness and inactivity, whose appearance becomes pale, and who becomes always meditative, should be known as afflicted by Insanity due to the action of excited phlegm.[31]

All these symptoms appear in Insanity that is due to the action of all the faults excited together.[32]

The Insanity that is due to the intoxication of alcohol appears quickly and disappears as soon.[32]

The Insanity due to the action of alcohol, that due to the action of poison, and that to the action of the blood, can never arise without affinity to (disorders of) wind, bile and phlegm.[34]

In Swoons due to the action of the (excited) wind, the patient, while beholding empty space of the color of blue or dark or red, becomes suddenly deprived of consciousness and soon regains it, and discovers the symptoms of tremour, pain in all the limbs, agitation of heart, gradual emaciation of the body, and brownness or redness of complexion.[35–36]

In Swoons due to the action of the (excited) bile, the patient, while beholding empty space of the color of red or green or yellow, suddenly loses consciousness and awakens to sense with the whole body covered with perspiration, and with thirst, burning sensation, and eyes either red or yellow and indicative of agitation, and with loose and watery motions, and a complexion that becomes yellow.[37–38]†

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* What is meant by beholding empty space that appears of the color of blue or dark &c.. is this : the Swoon does not come upon one all on a sudden. While looking at any particular object or scene, such object or scene gradually vanishes from the sight and instead, what the man sees is mere blue or dark or red space for a little while ; very soon this sensation disappears and one loses all consciousness. Swoons that are so induced and that last for a little while, are ascribed to action of the wind.—*T.*

† In Verse 38 the correct reading is 'raktapitākulekshanah' and not 'raktapittākulekshanah.'

In Swoons due to the action of the (excited) phlegm, the patient, while beholding empty space of the color of clouds or as if it were enveloped with partial darkness, becomes suddenly deprived of consciousness and regains it after some time, and feels as if all his limbs are wrapped round with a heavy cloth or a wet skin, with watery discharges coming out of his mouth and nose, and with hiccup.[39–40]†

In Swoons brought about by a combination of all the faults, all the symptoms described above occur, and the loss of consciousness comes after the manner of the disease called Apasmāra, with only this difference that the several frightful indications that appear in Apasmāra do not manifest themselves. Such Swoons quickly carry off the patients subject to them.[41]‡

When the faults that originate them in men lose their virulence, the diseases of Insanity and Swoons lose their violence of themselves. As regards Apoplexy, it cannot be cured without medicines.[42]‡‡

The faults, which are attached to the abode of the life-breaths, becoming violently excited, take away the action of speech, body, and mind, and suspend all the functions (of life) of the weakened living creature.[43]

The man that is thus affected with Apoplexy remains like a post of wood, apparently dead, and becomes soon divested of life-

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† 'Tamoghana' is 'Tamas' and 'aghana' *i.e.*, partial darkness. After the mention of 'meghasamkāçam' 'tamoghanaih āvritam' cannot imply 'Tamobhih and 'ghanaiçchāvritam.'—*T.*

‡ 'Apasmāra' is that disease in which delusions appear. It is a kind of frightful epilepsy in which the patient sees some monstrous being and becomes immediately deprived of consciousness. The several frightful symptoms are the frothing of the mouth, the gnashing of teeth, the violent throwing out of the arms and legs, and terrible convulsions of the whole body. Swoons brought about by a combination of all the faults are like Apasmāra minus its frightful symptoms. The patient quickly meets with death. 'Pātayanti' does not mean 'throw down on the ground.'—*T.*

‡‡ 'Mada-murchcchāyāh' is a noun plural, the word being 'Murchcchāya.'—*T.*

breaths in the absence of such restoratives as are productive of immediate effects.[44*]

As one endued with intelligence must quickly catch a metallic utensil, while drowning in a deep water, before it reaches the bottom, even so (should the physician of intelligence conduct himself towards) the person afflicted with Apoplexy.[45]

Collyrium, cerebral purgatives, smoke, snuffs, punctures with needles, burns with heated weapons, pains inflicted below the nails, tearing out the hair on the head or on the body, bites with the teeth, and rubbing the beans of *Mucuna pruriens* on the body, are beneficial towards awakening the man afflicted with Apoplexy.[46–47†]

Diverse kinds of strong spirits mixed together, and other liquids that are very bitter, should also be repeatedly poured down the throat of the person that is lying in an apoplectic fit.[48‡]

Until consciousness of the patient is awakened, the juice of Mātulunga (*a*), mixed with the Great Medicine (*b*), should similarly be applied ; as also Sauvarchala, mixed with spirits, sour juices and gruels and Assafœdita and Ushana (*c*), should be administered. When consciousness has been awakened, the patient should have light food administered to him.[49–50]

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* 'Sa nā' implies 'that man,' *i.e.*, the weakened person. 'Sadyah phalāh kriyāh' are curative operations or restoratives producing immediate effects. The treatment adopted generally consists of what tends to bring back consciousness, such as piercing with needles.—*T.*

† The collyrium is to be applied to the eyes. It should be possessed of biting or irritating virtues. 'Avapida,' as also 'Pradhamana,' is a species of cerebral purgative. Both should be of powerful effect before they can be applied to a person in Apoplexy. The parts below the nails is very sensitive. As long as torture was a recognised institution for the detection of crime in India, sharp needles used to be thrust below the nails of suspected persons.

‡ 'Sammurchcchitāni' implies, as Gangādhara explains, 'militāni.' Diverse strong spirits, when mixed together, become stronger still.—*T.*

a. *Citrus medica, Linn.*

b. This word is employed to imply diverse drugs of great efficacy. What is meant here is dry ginger.

c. Otherwise called Chittraka ; *Plumbago Zeylanica, Linn.*

After the patient has recovered consciousness, light food should be administered to him.[50]

He should also be made to listen to narrations that excite wonder or that appeal to his memory, or that are agreeable to hear. He should also be made to listen to vocal and instrumental music of great skill and see delightful sights.[51]*

The intelligent physician should also, after the patient has been restored to his senses, adopt, for removing the subsidiary symptoms, the treatment of applying purgatives and emetics, smoke (into the nostrils, for producing sneezing), collyrium (into the eyes), astringent gargles, and blood-letting. The patient should also be made to undergo physical exercises, and his body should also be subjected to rubbing. Indeed, his mind should be protected from relapsing into the insensibility or stupefaction of Apoplexy.[52–53]

In cases of Insanity and Epilepsy, the patients should first have oils and the different processes of Swedana applied to them. Afterwards, the five processes of vomiting &c. may be resorted to according to the measure of the patient's strength and the virulence of the disease.[54]†

In these two diseases the application is applauded of the eight and twenty kinds of drugs, as also of bitter ghee, and after the same manner, of the ghee called Mahā-shatpala.[55] The application also of the decoction of the triple fruit, mixed with ghee and honey and sugar; as also of Çilajatu, and of milk;[56] also of Pippali and of Chitraka, and of the drugs numbered among the Rasāyanas, as also of Kaumbha Ghee, is applauded.[57]‡

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* The object, of course, is to keep the mind active through the emotions.—*T.*

† The five processes are vomiting, purging, sneezing, and the application of enemata of the oily and the dry varieties.—*T.*

‡ The eight and twenty kinds of drugs are different varieties of Ghee.

They form a class called Pāniyakalyāna.

Bitter Ghee is a preparation of Ghee with certain bitter substances.

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Through blood-letting and cultivation of the scriptures and the sciences as also of intercourse with those that are righteous, the diseases of Insanity and Swoons that appear in men become alleviated.[58*]

Here occur two verses containing a summary.

Pure and impure blood, the causes thereof, the diseases that arise from the faults of blood, the medicines to be applied in those diseases, the causes, indications, and medicines of Insanity, Swoons, and Apoplexy,—all these have been declared in this Lesson called 'Vidhi-Çonitiya' (Ordinances in respect of blood).[1-2]

Thus ends the Twenty-fourth Lesson, called Vidhi-Çonitiya, in the place of aphorisms, in the treatise of Agniveça as revised by Charaka.

LESSON XXV.

We shall next expound the Lesson called 'Yajjah-purushiya.' Thus said the illustrious son of Atri.†[1]

Mahāshatpala is a variety of Ghee.

The triple fruits are the three myrobalans, chebulic, emblic, and belleric.

For Cilājatu *vide* note *h* in p. 237 *ante*.

Pippali means the different varieties of *Piper longum. Linn*; syn. *Chavia Roxburghii.*

Chitraka is *Plumbago Zeylanica, Linn.*

Rasāyanas are drugs prepared with the three myrobalans.

'Kaumbhagrita' is very old ghee, taken out from a kumbha or earthen vessel in which it is kept for years together.

* 'Cāstra' literally implies any treatise that governs or rules the conduct of men. Generally, the word is employed to signify the scriptures or holy writings. The Vedas are 'Cāstras' as well, though not originally reduced to writing. All the treatises of the Rishis are 'Cāstras.' Then, again, the sciences of Vedānta, Nyāya, and the other schools of philosophy, are all 'Cāstras,' in the sense of being branches of knowledge. 'Satwavatām' may imply, besides, persons of understanding, and not the good or righteous alone.—*T.*

† The meaning of the title will sufficiently appear from wha follow .—*T.*

In days of yore, the great Rishis (on a certain occasion), while seated before the illustrious Punarvasu who had direct and positive knowledge of the attributes of all things, raised this discourse,*[2] having reference to the first origin of the diseases of this aggregate, called Purusha, of soul, senses, mind, and the objects of the senses.†[3]

Just after the topic had been propounded, the king of Kāçi, Vamaka by name, approaching that conclave of Rishis and saluting them, uttered these words of grave import :[4]

Is it the case, ye Rishis, that diseases are regarded as born of that (substance) whence man himself is born ? Or, is it otherwise ?

After the king had said this, Punarvasu said unto the Rishis :[5]

All of you are persons whose doubts have been dispelled by immeasurable learning and knowledge ! It behoveth you to remove the doubt of the king of Kaçi !‡[6]

(The Rishi named) Pārikshi-Maudgalya, having reflected, first said these words : Purusha has his origin in the Soul. The diseases also have their origin in the Soul. The Soul is the cause.[7] The

* 'Pratyakshadharmānam' is explained by Gangādhara as 'one who has, through penances, obtained a sight of Dharma, the deity of Righteousness.' Dharma is the great judge who rewards and punishes. This can hardly be the meaning here.—*T.*

† The literal meaning of the word 'Purusha' is he who lies or dwells in a (material) case, *i.e.*, the body ; ordinarily, it implies Person. That which is called Person is an aggregate of Soul, the senses, mind, and the objects of the senses. 'Mind,' as understood in Hindu philosophy, is regarded as the sixth sense. The objects of the senses are, of course, the five primal elements of earth, water, light or heat, wind, and space or ether. The Soul is the owner of the senses, the mind, and the material case to which the senses and the mind inhere. There are two opposite doctrines regarding the Soul. One of these is that the Soul acts and suffers ; the other is that it is inactive and does not suffer, its connection with the senses, the mind, and the material case being like that of the lotus leaf with water. The lotus leaf, even if immersed in water, would not still be soaked or drenched by it.—T.

‡ The words of the question asked by the King, *viz.*, 'Purusho Yajjah' in Verse 5, have been taken for naming this Lesson. 'Yaj-jah Purushah' literally implies 'that from which man hath sprung.' Hence, the meaning of the name applied to the Lesson is 'About that whence man hath sprung.'

'Jnāna' is ordinary knowledge or learning. 'Vijnāna' is a deep knowledge of all things, the result both of study and that spiritual insight which springs from penances. 'Cchettum' is literally 'to cut' ; hence, to remove or dispel.—*T.*

Soul earns acts, and enjoys (or endures) their fruits ; since pleasure and pain cannot arise without the substance that is conscious.*[8]

Çaraloman said,—This is not so ; for the Soul, which has an aversion for sorrow or pain, would never of itself attach diseases to itself.[9] It is the Mind, (otherwise) called Sattwa, which, overwhelmed with Rajas and Tamas, is the cause in the (matter of the) origin of the body and the diseases.†[10]

Vāryovida said,—This is not so. Verily, Mind alone cannot be the cause. Without the body the very existence becomes impossible of bodily diseases and of Mind.[11]

All creatures have sprung from Rasa. The diverse diseases also have sprung from it. And since the Waters have Rasa in them, the Waters have been said to be the final (or original) cause.‡[12]

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* What is stated here is this : Purusha or man has the Soul for his cause ; *i.e.*, it is the Soul that, with certain attributes, becomes the man or person. The Soul being the original cause of the person, diseases also spring from or have their birth in the Soul. The Soul earns acts, *i.e.*, it is the Soul that exerts and acts, and actions, therefore, are the results of the Soul's activity. The fruits of acts, therefore, *i.e.*, pleasure and pain, must be the Soul's ; *i.e.*, the Soul being the actor, must enjoy and endure the consequences of his acts. Pleasure and pain, again, are enjoyed and endured by a feeling or conscious substance. They cannot inhere to any inert substance.

'Pravritti' literally means flow ; hence rise or origin.—*T.*

† According to this theory, the Soul is inactive. It is the Mind that acts, through the senses or organs of knowledge and action. The results of acts, therefore, *viz.*, pleasure and pain, must attach to the Mind and not to the Soul which transcends the Mind and is only the onlooker. One of the primal attributes of the Soul is its aversion for pain. Rajas (or Passion) and Tamas (or Darkness) overwhelm the Mind, and cause it to act. The fruits of acts attach to the Mind and dispose it to attract matter. The shape or form of the material case depends upon the results of acts, so that one becomes a worm or a bird, a horse or a man, in consequence of one's acts. The Soul is always pure and stainless. The consequences of acts done must have to be enjoyed and endured before they can be exhausted. Hence, abstention from acts is the only means by which the Soul can gradually free itself from its material case, the Linga or finer case, and lastly the Kārana Carira or its potentiality to attract a case. For a fuller exposition of this doctrine, see the sections on the Soul, birth, body, &c., in the Cānti Parva of the Mahābhārata.—*T.*

‡ By 'Rasa' is understood the liquid substance inhering apparently to most of the objects of the world. Blood is the Rasa in the human system : so also the vital seed.

Hiranyākhya said,—This is not so. The Soul has never been said to have sprung from Rasa. Nor can Mind be said to have sprung from it, being what it is, *viz.*, something that transcends the senses. Some diseases, again, are due to sound.[13]

As regards Purusha, he has sprung from the combination of the six (*viz.*, the five primal elements and the Soul). Hence, diseases also as inhering to Purusha) must be regarded to spring from these six elements. The Sānkhyas of former times ascertained (by observation and meditation) that this (which is called Purusha) is a compound sprung from the six elements.[14]

Unto Kuçika who said so, Çaunaka said,—This is not so. How can Purusha spring into life from only the six elements, without the intervention of the father and the mother ?[15]

Man is seen to spring from man ; a cow from cow ; a horse from horse. Certain diseases, such as diabetes and others, are derived from parents. Hence, parents are the causes of disease.[16]

Bhadrakāpya said,—This is not so ; since from a blind father a blind son does not spring. Your initial origin cannot be reasonably ascribed to the father and the mother. (For these had father and mother, and they too had theirs, and so on). The living creature should be regarded as born of acts. His diseases also have their origin in acts. Without acts, neither Purusha nor diseases can have their origin.[18]

Bharadwāja said,—It is not so ; since the agent must precede the action. Then, again, no such action, undone by an agent, is seen whose effect is Man.[19] The cause of the origin or appearance of diseases, as of man is Nature, even as Nature is the cause of the sharpness, fluidity, mobility, and heat which are the attributes of Earth, Water, Wind and Light.*[20]

The sap which feeds them is the Rasa of the vegetables. Rasa, however, is ultimately resolvable into Water. If Rasa, therefore, be the cause of both birth and the diseases to which creatures are subject, the ultimate cause of birth and diseases would then be water.—*T.*

* Bharadwāja's argument is this : action cannot be the cause of birth ; action follows the agent, for without an agent preceding or pre-existing, there can be no action. Then, again, as action pre-supposes an agent, no action can be met with that has not been

Kānkāyana said,—This is not so ; since, if it were so, action would not have produced fruits. As regards Nature, the accomplishment of existent objects may or may not flow from it.[21] But Prajāpati (the Primeval Patriarch) the offspring of Brahman, possessed of immeasurable will, is the creator of this universe of animate and inanimate objects, as also of happiness and misery*[22]

He of Atri's race who had betaken himself to the mendicant order said,—This is not so ; since the primeval Patriarch, who always desires the good of creatures, cannot, like a wicked person, always attach misery to his own progeny.[23] Man is the offspring of Time. His diseases also are born of Time. The whole universe is subject to the sway of Time. Time is everywhere the cause.†[24]

While the Rishis were thus wrangling with one another, Punarvasu said unto them,—Do not dispute ! Truth becomes unattainable in consequence of the taking of sides (by enquirers).[25] When assertions and contradictions are urged and advanced in the guise of certainties, the disputants never attain to the end of the matter under discussion, even as a person who is turned round and round on an oil-pressing machine never attains to the end of his journey.[26] Casting off this wrangle, do ye think only of the truth. Unless the thick gloom (of ignorance) be dispelled, correct

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done by some agent. An undone act cannot be conceived, whose effect would be man or the agent of acts. 'Tejoantānām' implies 'those which have Tejas for their end ;' hence, earth, &c., or the primal elements.—*T.*

* The argument of Kānkāyana is this : Nature is not the cause ; for if it were the cause of existent objects, no action would have been necessary to produce anticipated results. Men cultivate the soil and sow seeds thereon, and as the consequence of that act, get crops. Men study with effort and acquire knowledge. If Nature were the cause, tilling of the soil or laborious study would not have been necessary for the acquisition of crops and knowledge. These would have come of themselves. Most editions read 'hyārambhaphalam' ; the reading 'hyārambhe phalam' would not be incorrect. Prajāpati means, literally, a patriarch. The offspring of Brahman, Prajāpati Kaçyapa (or Daksha) is the creator of all things. He is possessed of immeasurable will, for otherwise the vast universe could not flow from him.—*T.*

† 'Atreya' is descendant of Atri's race. 'Bhikshu' is a person of the medicant order. The Rishi whose answer is represented by these Verses is, therefore, a person of Atri's race who belonged to the mendicant order.—*T.*

knowledge cannot be attained in the matter under enquiry.[27] If those elements, whose existence in a state of excellence keeps a man in health, become deteriorated, they generate diverse kinds of diseases.*[28]

Having heard these words of the illustrious son of Atri, Vāmaka the ruler of the Kaçis, once more asked the illustrious son of Atri, saying,—What, O illustrious one, is the cause of the origin and growth of diseases which (as thou hast said) are born of the deterioration of man who (as a healthy creature), is the product of the excellence (of the elements that are in him) ?—

Unto him the illustrious son of Atri said,—The use of beneficial food, is the one only cause of the growth of a person ; while the use of food that is injurious is the cause of disease.[29]

Unto the illustrious son of Atri who was saying so, Agniveça said,—How, O illustrious one, shall we succeed in ascertaining, without the possibility of error, the indications of food that is beneficial and of food that is injurious ? We see that in consequence of differences of measure, time, preparation, habitat, body, faults, and persons, food that is beneficial and food that is injurious produce the very opposite effects.†[30]

Unto him the illustrious son of Atri said,—O Agniveça, those kinds of food that cause the harmonious elements of the body to

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* In Verse 27, 'Adhyātmam' is used for 'Truth.' In India the oil-pressing machine consists of a plank, besides other contrivances, upon which a man may sit or lie down. The plank goes round and round (with the person upon it) as the bull walks round and round.—*T.*

† The question propounded by Agniveça is this : Food that is regarded beneficial is seen to produce injurious effects, and food that is regarded injurious is seen to produce beneficial effects. The results that deend upon differences of 'Mātrā' or measure ; in 'Kriyā' or the manner of preparation or the mode of administration ; of 'bhumi.' *i.e.*, habitat, for the same vegetable or animal procured from one place has one kind of properties, but taken from another place has another kind of properties ; of body, *i.e.*, the weakness or strength of the person to whom the food is to be given ; of faults, *i.e.*, diseases, or the harmony or otherwise of wind, bile, and phlegm ; and lastly, of the very constitutions of persons. What Agniveça, therefore, wishes to know is the certain and unfailing indications of what food is beneficial and what food is otherwise. 'Anapavādam' is 'Avyabhichāri,' as explained by the Commentators.—*T.*

remain in their normal condition, or restore harmony to elements that have become inharmonious, thou shouldst know, are beneficial. All kinds of food whose action is the reverse of this, are injurious. These indications of beneficial and injurious food are certain and infallible.[31]

Unto the illustrious son of Atri that said so, Agniveça said,—O illustrious one, instruction of this kind will not be comprehended by the generality of physicians.*[32]

Unto him the illustrious son of Atri said,—O Agniveça, they unto whom the science of food is known in respect of properties, of constituent elements, and of effects, in their entirety, as also the considerations of measure and the like, will succeed in comprehending even this kind of instruction.†[33]

We shall now discourse on this topic, referring to considerations of measure and the like, in such a way that the generality of physicians may, without doubt, comprehend it.

As regards measure and the like, there are diverse kinds of alternatives. We shall, after this, expound the Regulations about diet, referring to properties, constituent elements, and effects, as also to especial division.[34]

Those Regulations are as follows :—

In consequence of the sameness of purpose, the character as food, of all varieties of food, is of only one kind.‡

Food, in respect of its source, is twofold, for it is made up of mobile and immobile objects.

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* 'Bhuishtakalpāh sarva bhishajah' implies 'Prāyena sarva bhishajah,' *i.e.*, the greatest part of physicians.—*T.*

† 'Ahāratattwam' is science of food ; 'Gunatah,' *i.e.*, with respect to heaviness or lightness ; 'Dravyatah,' *i.e.*, with respect to their constituent elements, such as watery or fiery, &c. ; 'Karmmatah,' *i.e.*, with respect to the effects produced, such as Jivanam or Vrimhanam, &c. 'Sarvāvayatah' refers to what precedes, as explained by Gangādhara. Chakrapānidatta takes it as referring to 'Mātrādaya.'—*T.*

‡ Food is taken for replenishing the system. Whatever the kind of food, the object for which it is taken is that and no other. How many kinds of food there may be, their character, therefore, as food, is of only one kind ; *i.e.*, looking at the object for which food is taken, there can be no classification of food, whatever its variety.—T.

Its power also is of two kinds, *viz.*, beneficial and injurious, judged by the differences in respect of its after-consequences.

As regards the manner of taking food, there are four kinds, *viz.*, drinking, swallowing, chewing, and licking.

In consequence of taste being of six kinds, food is of six kinds in respect of taste.*[35]

Food is of twenty kinds, following the qualites of heaviness, lightness, coolness, warmth, oiliness, dryness, stability, instability softness, hardness, unctiousness and its reverse, smoothness, harshness, subtility, grossness, solidity and liquidness.[36]

Food is of infinite variety in consequence of the diversity of ways in which articles may be combined and the diversity of methods in which they may be dressed.

Those varieties, however, and ingredients that are used very generally, as also those modifications that are due to well-known combinations and that are very beneficial or very baneful, in consequence of their nature, to mankind, we shall, one after another, lay down.[37]

They are as follow :—

Among that genus of paddy which is known by the name of Çuka, those paddies that are red constitute the most beneficial diet and are hence regarded as the best. Among the paddies included under the name of Çami, Mudga is the best. Amongst waters, the best is that which falls from the sky. Among salts, the best is that which cometh from sea-water. That called Jivanti is the best of all potherbs.†[38]

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* It has been stated in an earlier portion of the work that the tastes are pungent, bitter, astringent, sweet, sour, and saltish.—T.

† All bearded paddy is called Cuka. Cāli paddy is that which grows in a damp soil or a field covered with water. Mudga is the *Phaseolus Mungo*, *Linn.* It does not fall within the genus paddy. It seems that the word Dhānya originally meant grain or seed. Cami generally implies a pod or legume.

35

Among flesh of all animals of the deer species, that of the Ena is the best. Among birds, the meat of the Lāva is the best. Among animals living in holes, the meat of the Godhā is the best. Among fishes, the meat of the Rohita is the best.†

Among all kinds of ghee, that from cow's milk is the best. Among all varieties of milk, that of the cow is the best. Among all oils from vegetable substances, that from sesame is the best. Among animals living in marshy regions, the fat of the hog is the best. Among all piscatorial animals, the fat of the porpoise is the best. Among aquatic fowl, the fat of the Pākahansa is the best.[39]

Among all kinds of pecking fowls, the fat of the cock is the best. Among all animals that feed on twigs and leaves, the fat of the goat is the best. Among roots, ginger is the best. Among fruits, Uvæ passæ are the best. Among all the products of the sugar-cane, sugar is the best.

Thus have been mentioned those articles that are, by nature, numbered among the best varieties of food.[40]

We shall now lay down some of those articles that are very baneful.

A small variety of Yava (called Yavaka), being highly unsuitable as diet, is regarded as the worst. Among the paddies known by the name of Cami, Māsha is the worst. Among waters, the worst is that of rivers in the season of rains. Among salts, the worst is brackish earth. Among potherbs, the worst is the mustard seed plant. Among meat, the worst is beef.*[41]

Among birds, the meat of the black pigeon is the worst. Among animals living in holes, the flesh of the frog is the worst. Among fishes, the worst is *Chilchima*. Among ghee, that from

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† Ena is a speeies of deer, of black colour, beautiful eyes, short legs. Lāva is a sort of quail ; *Perdix Chinensis*.

Godhā is the Iguana. Rohita is the ordinary Rohu fish or *Cyprinus Rohita*.

* Māsha is the *Pheseolus radiatus*, *Roxb.* 'Yavaka' is a small variety of the *Hordeum hexastichum*, *Linn.* 'Ushara' is a kind of dry and saltish earth, which poor people take as a substitute of for sea-salt.—*T.*

sheep's milk is the worst. Among milk, that from sheep is the worst. Among vegetable oils, that from Kusumbha is the worst. Among animals living in marshy regions, the fat of the buffalo is the worst. Among animals of the piscatorial genus, the fat of the crocodile is the worst. Among aquatic fowl, the fat of the Kākamadgu is the worst.

Of all birds, the fat of the Kārandava is the worst. Of all animals that feed on branches of trees, the fat of the elephant is the worst.*[42]

Of all bulbous roots, the Mulaka is the worst. Of fruits, the worst is the Nikucha. Of all modifications of the juice of the sugarcane, the worst is Phānita.

Thus are those things explained which are the foremost of those modifications of food that are, as regards their very nature, productive of consequences the most baneful.†[43]

Of the modifications of food those have been explained that are beneficial and baneful. After this, once more, we shall lay down, principally, what those articles are that are used in the well-known (curative) operations and in medicines, along with those that are subsidiary.‡[44]

'Chilchima is a kind of sprat ; *Clupea cultrata*. 'Kākamadgu' is the water-hen or gallinule.

* Some texts read 'Chataka' for 'Kārandava.' The former means a kind of sparrow, the latter an aquatic fowl of the duck species.—*T.*

† 'Nikucha' is spelt variously, such as 'Likucha' and 'Lakucha.' In Bengal it is generally known by the name of Mādāra.' It is, of course, the *Artocarpus Lakoocha*, *Roxb.*

'Phānita' is the inspissated juice of the sugarcane. 'Prakrishtatamāni' is the correct reading, and not 'Nikrishtatamani.' The meaning is "the chief of those articles that are baneful are mentioned."—*T.*

‡ A few only of those modifications of food that are beneficial and baneful have been mentioned. These are, therefore, called the 'Avayavā' of those modifications, meaning 'a portion,' *i.e.*, some. 'Karma' implies the curative operations of purging vomiting, &c. The articles used in 'Karma' and those in medicines are to be named, together with their 'Aunvandhas,' *i.e.*, the subsidiary articles, for promoting the action of 'Karma' and of medicines.—*T.*

They are as follows :—

Food is the foremost of all articles that support life.

Of all articles that are assuring, water is the foremost.

Of all articles that dispel fatigue or exhaustion, the best is wine.

Of all articles that prolong life, milk is the best.

Of all articles that promote nutrition and lead to increase of flesh, the best is meat.

Of all articles that are soothing, the best is juice.

Of all articles that promote the relish of food, the best is salt.

Of all articles that are agreeable to the taste, the best are those that have a sour taste.* 4 5

Of all things that promote strength, the best is the flesh of the cock (or hen).

Of all things that increase the semen, the best is the vital seed of the alligator.

Of all things that allay phlegm and bile, the best is honey.

Of all things that allay wind and bile, the best is ghee.

Of all things that allay wind and phlegm the best is oil.

Of all things that are destructive of phlegm, the best is vomiting (induced by emetics).

Of all things that are destructive of bile, purging is the best.

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* 'Açwāsakaranām' implies 'articles that are assuring.' Gangādhara explains that, of such, there are many, such as consoling words, gifts of wealth, &c. Among them all, the best is water. This can scarcely be the meaning here. I think, instead of 'assuring,' the word may be taken to mean 'soothing.' 'Hridya' is a well-known word. It implies things that contribute to bring cheerfulness or relish. Salt is the best of all things that promote the flavour or relish of food. 'Amla', or things sour, are, by themselves, agreeable.—*T*

Of all things that are destructive of wind, the best are enemata.

Of all things that soften the body the best are the operations called Swedana (*i.e.*, those that induce perspiration).

Of all things that make the body firm, the best is physical exercise.

Of all things that reduce corpulency, the best is sexual intercourse.

Of all things that reduce sexual potency, the foremost are alkaline articles.

Of all things that do not promote the relish of food, the foremost is Tinduka (*Diospyros Embryopteris, Pers.* ; syn, *Diospyros glutinosa,* Kœ*nig.*)*[46]

Of all things that are destructive of the voice, the foremost is unripe Kapittha (*Feronia Elephantum*).

Of all things that are the reverse of what is agreeable and possessed of relish, the foremost is the ghee of sheep's milk.

Of all things that are destructive of consumption, that promote secretion of milk, that are agreeable to the constitution, that prevent the fluidity of the blood, and that allay hemorrhages, the foremost is the ghee of goat's milk.

Of all things that promote phlegm and bile, the foremost is sheep's milk.

Of all things that promote sleep, the foremost is the milk of the buffalo.

Of all things that prevent secretions and cause heaviness of the body, the foremost is badly formed curds.

Of all things that reduce corpulency, the foremost is the food that consists of boiled Gavedhuka (a species of Coix).

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* It should be noted that in naming the reverse of what promotes relish, something that is used as food should be named, and not anything of bad or abominable taste. Hence Tinduka (commonly called Gāb) is mentioned.—*T.*

Of all things that contribute to the dryness of the body, the foremost is the food that consists of boiled Uddālaka.

Of all things that generate (increase) urine, the foremost is the sugarcane.

Of all things that cause (increase) fæces, the foremost are all corns of the barley species.

Of all things that generate wind, the foremost in Jāmvava.*

Of all things that generate phlegmonous bile, the foremost are cakes of sesame seeds.

Of all things that generate acid bile, the foremost is Kulattha.†

Of all things that generate phlegmonous bile, the foremost are Māsha.‡

Of all things that are fit to be used as emetics and enemata of both the dry and the oily kind, the foremost are the fruits of the *Randia dumetorum*.[47]

Of all things that constitute agreeable purgatives, the foremost is Trivrit (*Ip mœa Turpethum,* ; syn. *Convolvulus Turpethum*).

Of all things that constitute mild purgatives, the foremost is Chaturangula (exudation of *Cassia fistula, Linn* ; syn. *Cathartocarpus fistula, Pers.*)

Of all things that constitute hard purgatives, the foremost is the exudation of Snuhi (*Euphorbia Neriifolia, Linn* ; syn. *Euphorbia ligularia, Roxb.*)

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* 'Jamvava' or 'Jamvu' is the fruit of the *Eugenia Jambolana.*

† *Dolichos uniflorus, Lamk* ; syn. *Dolichos biflorus, Roxb.*

‡ *Phaseolus radiata, Roxb.* Three things are mentioned as generating phlegmonous bile ; the first is sheep's milk. The Commentator explains that, of all liquid substances, this is the foremost one that possesses such an attribute. Then come sesame cakes among cooked food ; and then Māsha among hard substances. These things are foremost, in their respective categories, in producing phlegmonous bile.—*T.*

Of all errhines, the foremost are the seeds of Pratyakpushpi (*Achyranthes aspera, Linn ;* syn. *Achyranthes bidentata*).

Of all things used as amthelmintics, the foremost are Vidanga (the seeds of *Embelia Ribes,* ; syn, *E. glandulifera*).

Of all things used as antidotes to poison, the foremost is Çirisa (seeds of *Mimosa Sirissa, Roxb ;* syn. *Albizzia Lebbek, Bentham*).

Of all things used as remedies in leprosy, the foremost is Khadira (exudation of *Acacia catechu, Linn ;* syn. *Mimosa catechu, Linn*).

Of all things that are destructive of wind, the foremost is Rāsnā (*Vanda Roxburghii ;* syn. *Cymbidium tessaloides, Roxb*).

Of all medicines for preventing the (appearance of) marks of age, the foremost is Āmalaka (*Phyllanthus Emblica, Linn ;* syn. *Emblica officinalis, Gaert*).

Of all things that are regarded as beneficial at the outset of treating a disease, the best is Haritaki (Chebulic myrobalaus).*

Of all things that provoke desire and that destroy wind, the foremost is the root of the Eranda *(Ricinus communis, Linn.)*

Of all things that provoke the appetite, that are used as Pāchana, and that cure epistasis (suppression of the urine), the foremost is the root of Pippali (*Piper longum, Linn ;* syn. *Chavica Roxburghii*).

Of all things that are provocative of appetite and destructive of pains and swellings in the anus, the foremost is the root of Chitraka (*Plumbago Zeylanica, Linn:*)[18]

Of all things that are refrigerant, provocative of appetite, and Pāchaniya, and that relieve vomitting and cure diarrœa with fever, the foremost is Udichya (otherwise called Bālā or *Sida cordifolia, Linn*).

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* 'Pathya' is used here in the sense of what is beneficial if administered at the outset of a treatment. 'Chikitsādau hitakārakam.'—*T.*

Of all things that are astringent, provocative of appetite, and Pāchaniya, the foremost is Katwanga (otherwise called Syonāka or *Colosanthes Indica* ; syn. *Bignonia Indica, Linn.*)

Of all things that are astringent, provocative of appetite, and relieving of hemorrhage, the foremost is Anantā (*Hemidesmus Indicus* ; syn. *Ichnocarpus frutescens.*)

Of all things that are astringent, provocative of appetite and Pāchaniya, the foremost is Mustā (*Cyperus rotundus, Linn.*)

Of all things that are astringent and destructive of appetite and that aid the secretion of phlegm and the flow of blood, the foremost is Amritā (otherwise called Bhadra-mustā or Kaçeruka, *i.e., Scirpus Kysoor, Roxb*).

Of all things that are astringent, provocative of appetite, and relieving of wind and phlegm, the foremost is Vilwa (*Ægle marmelos*).

Of all things that are provocative of appetite, Pāchaniya, astringent, and relieving of all the faults, *viz.*, wind, bile, and phlegm, the foremost is Ativishā *Aconitum heterophyllum, Wall.*)

Of all things that are astringent and that stop hemorrhages, the foremost are the filaments of the Utpala *Nymphœa stellata, Linn*), Kumuda (*Nymphœa lotus, Linn*), and Padma (*Nelumbium speciosum, Linn.*)

Of all things that relieve bile and phlegm, the foremost is Durālabhā (*Alhagi Maurorum* ; syn. *Hedysarum Alhagi, Linn*).[10]

Of all things that relieve excessive hemorrhage, the foremost is the fragrant Priyangu (*Aglaia Roxburghiana*).

Of all things that prevent the secretion of phlegm and bile, and the flow of blood, and that dry up these elements, the foremost is the bark of Kutaja (*Holarrhena antidysenterica, Wall.*)

Of all things that are astringent and that stop hemorrhages, the foremost are the fruits of Kasmari (otherwise called Gāmbhāri, (*Gmelina arborea Linn*).

From Dr. E. H. Gregory, M.D., *Saint Louis*, U.S.A.

3525, Lucas Avenue, *Saint Louis, 4th April*, 1894.

My Dear Dr. Kaviratna, * * * *

Your work is certainly praiseworthy. It gives evidence of much learning, and affords much entertainment and instruction to the modern world.

Yours very truly,

(Sd.) E. H. Gregory, M.D.

From the American Druggist and Phermaceutical Record.

Part VII.—It contains many curious and valuable facts pertaining to the ancient practice of medicine by Hindu sages, and must be regarded as a valuable contribution to the native literature of India.

Translation of a Notice (in Italian) that appeared in the Bibliografia de Societa Asiatica Italiana.

Of the importance of this publication, even those who are strangers to Indian study can form *à priori* a clear conception, when they learn that "Charaka-Samhita" is one of the most ancient and famous treatises of Indian medicine. It has been referred to the 9th or 10th century, but, as usual, it is impossible to state that this is the exact date. The learned and indefatigable Pandit Avinash Chunder Kaviratna, after having published the Sanskrit text, has now, by this translation, rendered the greatest service not only to Indian students, but also to all those who are interested in the development of customs. The difficulties overcome by the learned Pandit are manifold, especially those which relate to the illustration of the text, but this has been provided for by abundant notes relative to general therapeutics, ritual and to botany.

In the 6th fasciculus, which has just appeared, a kind of domestic infirmary is treated at length. It should be stated that this "Samhita" is likely to be very useful even to anthropologists, ethnologists, and naturalists. The illustrious Pandit may be congratulated on adding this to the other titles of merit which he can claim from the public.

From H. H. Kerola Varma Valingakoil Tampuran, F.M.W., M.R.A.S.,

Trevandrum,

The 9th February, 1894.

Dear Sir, * * * * * *

This and the former seven fascicules, which I perused with great interest, have afforded me considerable delight, as they contain very valuable and useful information. Allow me to congratulate you on your having successfully completed these fascicules. Such a popular work as this will surely induce one and all to undertake it from motives of pecuniary profit, but I am glad to find that your motives are not such. Yet this gigantic undertaking will, no doubt, require money to bring it to a successful conclusion. I hope the enlightened public will liberally help you.

* * * * * *

Yours faithfully,

(Sd.) Kerola Varma Valingakoil Tampuran, F.M.W., M.R.A.S.

From VANKATRAO RAM CHANDRA, *Government Pleader of Puna.*

DEAR SIR,

I have received the first eight parts of your English translation of "Charaka-Samhita." It is, I need hardly mention, a very useful and important work, and the undertaking is highly laudable. Persons who are slightly acquainted with Sanskrit can derive much help from the translation to study the original Sanskrit work. Persons who are unacquainted with Sanskrit will now have light by which they would know what is contained in the Samhita. The work will show to the foreign nations what the ancient Hindus were capable of producing. * * * * I hope, God will crown your labour with success. What is most remarkable is that the translation is made by one who is acquainted with the European science, and consequently a person well acquainted with the European sciences can make the best use of the work. In short, the work may be said to be a miracle of human industry. Please register my name as a subscriber, and kindly send me all the numbers, as they are issued. * * * * *

I have shown your books to my friends here, and they all admire the undertaking. A friend of mine, Mr. Vaikunt Vithal, Hospital Assistant at Karwar, has already written to you.

I remain,

Yours very sincerely,

(Sd.) VANKATARAO RAM CHANDRA.

From BABU PRAMADA DASS MITTER,

BENARES.

DEAR SIR, * * * * *

Medical works cannot be interesting, as a rule, to the general reader; but the present, connected as it is with days of India's past greatness, must commend itself to the earnest attention of every Hindu. I can well appreciate and admire your efforts to make known to the modern civilised world the truths of our ancient medical system, for ours is that abject and degraded condition in which we cannot appreciate the wisdom of our own saints and sages unless it is certified by the white people of the west and the far west. * * * *

Yours sincerely,

(Sd.) PRAMADA DASS MITTER.

From The Western Druggist.

CHICAGO, U. S. A.

March, 1894.

* * * * * * *

This ancient medical work of India is certainly a revelation. Although not particularly a student of Oriental literature, the writer has always had a profound respect for the ancient Hindus, based on a knowledge of their attainments and philosophical development gathered from general reading. However, he could never have imagined, without access to this translation, how far advanced in civilization was that race so many centuries ago, how those wise men had observed nature, and how accurately and correctly they reasoned. It is truly wonderful.

* * * * * * *

It appeals to every intelligent person, be it within or out of the medical profession. * * * * * *

PART X.

CHARAKA-SAMHITA

TRANSLATED INTO ENGLISH.

PUBLISHED BY

AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA; EDITOR OF CHIKITSA-SAMMILANI (Medical Journal in Bengali); PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &c., &c., &c.

Calcutta:

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AND

PUBLISHED AT

200, CORNWALLIS STREET.

[*From* DEWAN BAHADUR R. RAGHU NATH RAO.]

KUMBAKONUM,
Dated 13th June, 1894.

DEAR SIR,

I have received the 9th fasciculus of your translation of "Charaka-Samhita" in addition to the previous eight ones.

Any man, who does something for propagating truths, is entitled to the gratitude of the people. Of truths those concerning the soul, the body, and property are most useful. On these subjects our forefathers' knowledge was the highest and the purest. They were not satisfied with theories simply, but tried to demonstrate their truths almost mathematically. Medical science is one the truths of which are subject to the experience of all, whether learned or unlearned. Nothing can be taken on trust, and everything required to be fully demonstrated and proved beyond doubt, unlike metaphysics. Any man could say that the remedies, prescribed for certain diseases, were true or not. Like all our sciences, medical science has also been left uncultivated, so much so that the remedies, imperfect in many cases as they have been brought into use by foreigners, have been the subject of our admiration, and their religion, medicine and law have begun to be considered superior to those of our Rishis. At such a juncture, any person who would show us what our Rishis had recorded for the good of the world, is a real benefactor. Of such persons whose number is very small, you are prominently one. I wish you success, and hope that our intelligent and honest brethren of the West will begin to trust the ancient Hindu practice more than the Allopathic practice of what we are wont to term this enlightened age.

* * * * * * * *

Yours sincerely,
(Sd.) R. RAGHU NATH RAO.

[*From the Hon'ble* H. J. S. COTTON, *Chief Secretary to the Government of Bengal.*]

DARJEELING,
19th June, 1894.

MY DEAR SIR,

I am much obliged to you for sending me a copy of the 9th fasciculus of *Charaka-Samhita*, which appears to my ignorant appreciation to be as curious and interesting as its predecessors. I trust you will be able to complete the important work in which you are engaged.

I am, yours faithfully,
(Sd.) H. J. S. COTTON.

[*From* DR. G. LISTARD *of Plombeers, Vosges, France.*]

DEAR SIR,

I am very much pleased with your work ; it will give to those persons, who interest themselves in the history of Medicine in India, important documents with such assurance of guaranteed correctness as can only be furnished by Doctors who inhabit the country.

ABSTRACT

OF

THE CONTENTS OF THE TENTH FASCICULUS.

In the continuation of Lesson XXV occurs the mention of those things which are regarded the foremost ones of particular classes or groups noted for particular consequences. The list is exceedingly interesting and shows the wisdom of the Rishis and their acute power of observation. One hundred and fifty-two things, in all, have been named. The enumeration includes both physical substances and immaterial attributes and conditions.

The different kinds of Wine are then enumerated, together with the sources from which they are manufactured. This enumeration, with classification of Wines, proves the degree of civilization attained by the people of India in the age when Punarvasu's work was compiled. The fruit-wines were manufactured from 26 kinds of fruit; the root-wines from 11 kinds of roots; the pith-wines from 20 kinds of trees whose piths were used; the flower-wines from 10 kinds of flowers; the leaf-wines from 2 kinds of leaves; the stem-wines from 4 kinds of plants whose stems were used; the bark-wines from 4 kinds of barks; and sugar-wines from only one kind of sugar.

The Wines mentioned are altogether of four and eighty kinds. They are stated to be beneficial to both the body and the mind.

Lesson XXVI treats of the Tastes (or Savours).

There are altogether six principal Tastes. They are Sweet, Sour, Saline, Pungent, Bitter and Astringent.

The virtue or properties of the tastes are then laid down in brief.

Tastes may exist in infinite varieties of combination, but their properties are not infinite and they themselves are not infinite.

The rest of this chapter is an exhaustive dissertation on Tastes, the combinations in which they occur, the properties they have, how they are to be ascertained, the physical elements that occur in each, the manner in which those elements affect their operation and energy and potency, and the diseases which each generates when taken largely and exclusively.

Altogether, this exhaustive treatment of the subject is very curious. The Hindu physician must thoroughly understand and bear in mind the incidents attaching to Tastes before he can hope to treat diseases with success. Nothing like it occurs in the Western system of Medicine. To say that this dissertation is not Scientific but Empiric would simply be an assertion of prejudice. Aphorism after aphorism is laid down, explaining the use of Tastes is prescribing remedies for diseases. That Bitters cure fevers was well known to the Rishis.

Of all things that are astringent, destructive of wind, provocative of appetite, and leading to increase of semen, the foremost is Prishniparni (*Uraria lagopodioides* ; syn. *Doodia lagopodioides, Roxb*).

Of all things that lead to increase of semen and that are destructive of all the faults, the foremost is Vidārigandhā (otherwise called Sālaparni or *Desmodium Gangeticum* ; syn. *Hedysarum Gangeticum, Linn*).*

Of all things that are astringent and that lead to increase of strength and destroy wind, the foremost is Balā (*Sida Cordifolia, Linn.*)

Of all things that relieve difficulty of micturition and destroy wind, the foremost is Gokhuraka (*Tribulus terrestris, Linn ;* syn. *Tribulus lanuginosus, Linn.*)

Of all things that remove and cause the discharge of adherent phlegm and other humours, that increase appetite, that digest the humours and set them free (by promoting excretions and favouring their discharge), and that relieve wind and phlegm, the foremost is the exudation of Hingu (*Ferula Assafœtida, Linn.*)†

Of all things that promote excretions, increase appetite, digest the humours and set them free, and relieve wind and phlegm, the foremost is Amlavetasa (*Calamus fasciculatus, Roxb*).

Of all things that hurry the chyle, that are Pāchaniya, and that cure piles, the foremost is Yāvaçuka (otherwise called Yavakshāra or carbonate of potash).‡

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* 'Vidāri' is different from 'Vidārigandhā.' The former is *Convolvulus paniculatus, Linn.* It is known also by the name of Bhumi-kushmānda.—*T.*

† "Cchedaniya are medicines which remove by force, as it were, and discharge from the body adherent phlegm or other humours. Emetics, expectorants, errhines, caustics, etc., would probably come under this head."—*The Materia Medica of the Hindus by U. C. Dutt.* "Anulomana (or Anulomika) are medicines that digest the humours and set them free, that is, promote excretions and favor their discharge."—*The Materia Medica of the Hindus by U. C. Dutt.*

‡ "*Virechaka* or purgatives are described under three heads, namely, *Cransana*, *Bhedana*, and *Rechaka*. Those medicines which hurry the chyle or materials for diges-

The habitual use of whey is the foremost of all remedies that are destructive of the faults of the Grahani, piles, and such disorders as arise from an excessive consumption of Ghee.

The habitual use of the flesh of carnivorous animals is the foremost of all remedies that are destructive of the faults of the Grahani, consumption, and piles.[50] The habitual use of Ghee raised from thickened milk is the foremost of all Rasāyanas.*

The habitual use of powdered barley and Ghee in equal proportions is the foremost of all remedies that fall within the class called Vrishya and that are destructive of all kinds of suppression of the wind.†

The habitual use of oil in the form of gargles is the foremost of all remedies that strengthen the teeth and produce a relish for food.

Sandal and Udumvara are the foremost of all plasters that alleviate burning of the skin.‡

Rāsnā and Aguru are the foremost of all plasters that are destructive of cold.¶

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tion, without allowing them to be properly digested, are called *Cransana*, as for example the pulp of *Cassia fistula*. Those medicines which set free scybalæ or other contents of the intestines, and discharge them from the bowels, without producing watery stools, are called *Bhedana*, as for exampl*e* *Hatuki*. (*Picorrhiza kurroa*). Those medicines which cause the discharge of the digested or undigested contents of the intestines in a liquid form are called *Rechaka*, as for example, *Trivrit (Ipomoea Turpethum)*. These last, again, are subdivided into three orders, namely, *mridu*, or mild, *madhyama* or intermediate, and *krura* or drastic."—*The Mat. Med. of the Hindus by U. C. Dutt.*

* " *Yajjarāvyādhi-vidhwansi Vayastambhakaram tathā, Chakshuhyam Vringhanam Vrishyam Bheshajam tad-Rasāyanam*," *i. e.*, such drugs as are destructive of decrepitude as prevent the marks of age, as increase vision, as promote nutrition and increase the semen, are called Rasāyanas.—*T.*

† 'Vrishya' is anything that increases the semen. 'Udāvarta' is no particular disease, but implies all kinds of suppression of the wind.—*T.*

‡ 'Udumvara is the *Ficus glomerata*, *Willd.*

¶ 'Rāsnā' is the *Vanda Roxburghii*; syn. *Cymbidium tessaloides*, *Roxb*; Aguru is *Aquilaria Agallocha*, *Roxb.*

Lāmajjaka and Ushira are the foremost of all plasters that are destructive of or alleviate burning (of the skin), faults of the skin, and perspiration.*

Kushtha is the foremost of all remedies, in the form of powders for rubbing or of plasters, that are destructive of the Wind.[61]

Liquorice is the foremost of all articles that are used for strengthening vision, increasing the semen and hair, improving the voice and complexion, purifying the blood, healing sores and killing worms.

Wind is the foremost of all things that contribute to life and consciousness.

Fire is the foremost of all agents that ripen things that are raw soften what is tough and immobile, dispel cold, and alleviate pain and tremours.†

Water is the foremost of all things that coagulate or solidify, or harden, or increase density.

That water in which a heated clod of earth has been dipped and its heat extinguished, is the foremost of all remedies for alleviating excessive thirst.

Excessive eating is the foremost of all causes that lead to the evils of indigestion. Eating in accordance with the strength of the digestive fire is the foremost of all things that lead to the stirring up and strengthening of the digestive fire.

Indulgence in exercises and exertions in harmonious correspondence with the physical system is the foremost of all indulgences.

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* Lāmajjaka is the *Andropogon Iwarancusa; Linn.* Ushira are the roots of the *Andropogon Muricatum.*

† Anything that is solidified, or rendered rigid and hard, or coagulated, or made immobile, is said to be 'Stambhita.' Heat is the foremost of all agents that destroy or alleviate such a state or condition. Wind is sometimes collected and suppressed in a particular spot. Heat frees it and renders it mobile.—*T.*

Eating at regular hours is the foremost of all acts that lead to health.

Suppression of the urgings of nature is the foremost of all acts that lead to disease.

Gratification is the foremost of all merits that attach to eating.

Wine is the foremost of all things that lead to cheerfulness.

Abuse of wine is the foremost of all causes that lead to loss of intelligence and memory.[52]

The eating of heavy food is the foremost of all causes that lead to indigestion.

Eating only once in course of a day is the foremost of all causes that lead to the happiness of good digestion.

Sexual intercourse is the foremost of all things that lead to attacks of consumption.

Suppressing the emission of the vital seed is the foremost of all things that lead to impotency.

Stale food (*viz.*, such as has been prepared the day before) is the foremost of all things that lead to disgust for food.

Abstention from food is the foremost of all things that lead to reduction of the period of life.

Abstemiousness in diet (*viz.*, eating without fully gratifying hunger) is the foremost of all things that lead to thinness of the body. Eating before the food previously taken has been digested is the foremost of all things that lead to diseases of the Grahani.

Irregularity of diet (*viz.*, eating excessively at one time and abstemiously at another) is the foremost of all things that lead to loss of the digestive fire.

Eating food made up of inharmonious ingredients (such as milk) is the foremost of all things that lead to digusting and repulsive diseases.

Abstention from desire and other impulses of the mind is the foremost of all regimens for the physical system.

Exertion is the foremost of all things that are baneful to the system.[53]

Injudicious correlation (of objects and the senses) is the foremost of all causes of disease.

Sexual intercourse with a woman in her season of impurity is the foremost of all causes that bring about adversity and distress.

The observance of the Brahmacharyya mode of life is the foremost of all things that induce longevity.*

The thought of sexual congress is the foremost of all remedies for increasing virility.

Cheerlessness is the foremost of all things that are destructive of virility.

Exertion requiring the injudicious exercise of strength is the foremost of all things that induce shortness of life.

Continued melancholy is the foremost of all things that increase the violence of disease.

Bath (in cool and pure water) is the foremost of all things that dispel fatigue.

Cheerfulness is the foremost of all things that gladden the mind.

Sorrow is the foremost of all things that waste or dry up the body.

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* By 'Brahmacharyya' is meant the celebate life a youth leads while living in the abode of his preceptor for study. The word, however, is used also to signify celebate existence or abstention from sexual congress in thought, word, and deed, with the observance of certain acts of piety. In some places, the mere abstention from sexual congress during the season of impurity is implied by Brahmacharyya.—*T.*

Contentment is the foremost of all things that contribute to nourishment or growth of the physical system. Nourishment or growth of the sytem is the foremost of all things that induce sleep.

Sléep is the foremost of all things that make the system drowsy.[54]

The enjoyment of all the tastes is the foremost of all things that contribute to increase of strength.

The enjoyment of only one kind of taste is the foremost of all things that weaken the system.

Obstetric obstruction is the foremost of all things that deserve to be got rid of.

Indigested food is the foremost of all things that deserve to be expelled out.

Infants are the foremost of those that should be treated with medicines that are mild (in respect of both dose and kind.)

Old men are the foremost of those whose diseases deserve to be suppressed (without being cured if incurable or very difficult of cure).*

A woman during the period of gestation is the foremost of all persons for whom virulent remedies and physical exercises should never be prescribed.

Cheerfulness is the foremost of all causes that lead to conception (by women).

The excitement or provocation of all the faults together is the foremost of all diseases that are difficult of cure.

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* Certain diseases are called 'Yāpya' (*vide* note in p. 109). What is stated here is this : When an old man falls ill, what is necessary for the physician to do is any how to give relief by suppressing the strength of the disease without seeking to accomplish a radical cure which may be difficult, or impossible, or which may be unnecessary in consequence of the long period that it is likely to take.—*T.*

Indigestion and other faults in the stomach are the foremost of all diseases that require inharmonious treatment.*

Fever is the foremost of all diseases. Leprosy is the foremost of all long-continuing diseases.

Phthisis (with cavity in the lungs) is the foremost of all complicated diseases.

Diabetes is the foremost of all obstinate diseases.†

Leeches are the foremost of all things used as subsidiary intruments for surgical operation.‡

The application of the enema or administration of enemata is the foremost of the five operations or administrations resorted to for corrective treatment.

The Himavat mountains are the foremost of all places from which drugs are gathered.

A dry and arid province is the foremost of all sanitaria.

The Soma is the foremost of all medicinal herbs.

A marshy tract is the foremost of all unhealthy places.

Obedience to the injunctions of the physican is the foremost of the patient's merits.

The physician is the foremost of all the necessaries of treatment.

The atheist is the foremost of all persons that deserve to be avoided.

Cupidity or covetousness is the foremost of all things that cause distress.

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* What is meant by inharmonious treatment is the administration of warm or heat-producing medicines when the system apparently wants coolness. This has been made clear later on.—*T.*

† 'Anushangin' diseases are those that are very obstinate.

‡ 'Anuçastra' implies a subsidiary intrument for surgical operations. It may also mean a substitute for an instrument.

The refusal of the patient to obey the directions of the physician is the foremost of all evil symptoms (or indications of death).

Absence of indifference to what comes upon oneself is the foremost of all symptoms of impatience.*[56] Combinations (in respect of time, place, patient, disease, and drugs) are the foremost of all the merits of a physician.

An assemblage of physicians is the foremost of all things that contribute to certitude of diagnosis.

A knowledge of the (medical) scriptures is the foremost of all medicines (that a physician can possess).

Reasoning based upon the (medical) scriptures is the foremost of all means (for diagnosing disease and treating it for cure). Proficiency of knowledge is the foremost of all things necessary for arriving at a correct conception of the reasonableness of treatment.

Absence of exertion is the foremost of all things that lead to loss of purpose and time.[57]

Experience possessed by the physician is the foremost of things leading to certitude of conclusions. Incompetence of the physician is the foremost of all causes of fear.

Conversation and discussion with professors of the same science is the foremost of all things that lead to vigor of the understanding.

Superior knowledge (in the physician) is the foremost of all things needed for ascertainment of time or opportuneness.

Irresolution is the foremost of all causes that lead to the slipping away of opportunities.

* By 'Nirveda' is meant a disregard of worldly objects, arising from a conviction of their uselessness. The reverse of this is 'Anirveda.' What is stated here is that the foremost of all indications of impatience is a spirit of restlessness, *i. e.*, the inability to bear contentedly what comes upon oneself.—*T.*

Incompetence is the foremost of all causes of fear.

The preceptor is the foremost of all causes that aid one in the acquisition of a science.

The Science of Life is the foremost of all things that are regarded as nectar.*

Actual experience is the foremost of all things that lead to certitude of conclusions.

Good counsels are the foremost of all things that deserve to be accomplished. The utterance of incoherent words is the foremost of all things that are baneful.

Renunciation of all things is the foremost of all causes that contribute to happiness.[58]

[*Here are some Verses*].

Thus are indicated the one hundred and fifty-two things which are regarded as the foremost of their respective kinds. It has been laid down that these are sufficient for the cure or alleviation of the diverse diseases that afflict mankind.[1]

Amongst those things that are productive of the same or similar consequences, those which are regarded as the foremost and which are superior in efficacy, and those again that are inferior in point of efficacy, have all been pointed out.[2]

Whatever things are beneficial in allaying or curing (excited) wind and bile and phlegm, have been, principally, laid down, as also all those which are of superior efficacy in the matter of mitigating or curing disease.[3]

Mastering these properly, the physician that is endued with skill, should administer the treatment that is beneficial. Verily, the physician, by conducting himself in this way, succeeds in earning both righteousness and wealth.[4]

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* Nectar is a celestial drink that bestows immortality.—*T.*

All that is suitable to the way (of life) and that is agreeable to the mind is said to constitute what is called Pathya (or regimen). What, however, is the reverse of Pathya and is not agreeable to the mind, should never be attended to.[5]

Combined with measure, time or season, the nature of the operation, place, the constitution of the body, the faults that have been provoked, and the other attributes, both what is Pathya and what is its reverse are seen to be this or that (*i. e.*, baneful or beneficial)[6]

Hence, although the nature (beneficial or otherwise) has been assigned (of the diverse articles mentioned above) it should be remembered that that nature depends upon (the considerations of) measure and the rest. The physician who desires success should, therefore, administer curative operations, relying upon the nature of these articles (as assigned above).*[7]

Having listened to these words of the illustrious son of Atri, Agniveça once more asked that holy Rishi, saying.—Thy illustrious self has explained only this matter just according to our question, (without referring to other topics connected with it.) We now desire to hear thy holy self expound to us, without much brevity, what the indications in their entirety are of the different kinds of wine.[9]

Unto him the illustrious son of Átri said: Paddy, fruits, roots, pith, flowers, stalks, leaves, and barks, O Agniveça, are, in brief, the eight sources of wines. The ninth is sugar.[9]

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* What is stated here is this: Red paddy and other articles have been mentioned. Some have been declared to be beneficial; some injurious. Their character or nature, as such, depends upon the measure in which they are taken; the time when they are taken; &c. Although their nature thus depends upon measure and the rest, yet in speaking of them, they must be spoken of as beneficial or otherwise. Their nature has been assigned, but that nature, it should not be forgotten, depends upon those well-known conditions. The physician in treating disease should apply his curatives or regimen, relying upon their nature as assigned above and remembering that that nature is not independent of the considerations of measure and the rest.—*T.*

From these, by permutation and combination, infinite varieties of wine may be produced. Amongst them, four and eighty varieties are regarded beneficial (or, as regimen). They are as follows,—Surā, Souvira, Tushodaka, Maireya, Medaka, and Dhānyāmla are from paddy.*[10]

Mridvikā (*a*), Kharjjura (*b*), Kāçmaryya (*c*), Dhanwana (*d*), Rājādana (*e*), Trinaçunya (*f*), Parusha (*g*), Abhayā (*h*), Āmlaka (*i*), Mrigalandikā (*j*), Jāmvava (*k*), Kapithwa (*l*), Kuvala (*m*), Vadara (*n*), Karkandhu (*o*), Pilu (*p*), Piyāla (*q*), Panasa (*r*), Nyagrodha (*s*), Açwathwa (*t*), Plaksha (*u*), Kapitana (*v*), Udumvara (*w*), Ājamoda (*x*), Çringātaka (*y*), and Çankhini (*z*),—these are the six and twenty fruits from which fruit-wines are manufactured.[11]

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* It is difficult to distinguish these varieties of wine manufactured from paddy. Nor are the processes now known.—*T.*

a. Raisins. Called also Drākshā. *Vitis vinifera, Linn.* The fruits are ordinarily called Kismiss in India.

b. The wild date palm. *Phœnix Sylvestris, Roxb.*

c. *Gmelina arborea, Linn.*

d. Called also Dharmana. Dhāmani in Hindi and Bengali. *Grewia elastica, Royle.*

e. *Mimusops Indica, D. C.*; syn. *Mimusops hexandra, Roxb.*

f. Called also Ketaki. *Pandanus odoratissimus, Linn.*

g. *Grewia Asiaticus, Linn.*

h. Chebulic Myrobalans.

i. *Phyllanthus emblica, Linn.*

j. Called also Vibhitaki. *Terminalia Bellerica, Roxb.*

k. *Eugenia Jambolana, Lamk.*

l. *Feronia elephantum.* The wood apple.

m. A large variety of Vadara or *Zizyphus Jujuba, Lamk.*

n. *Zizyphus Jujuba, Lamk.*

o. Called also rigālakoli. *Zizyphus œnoplia, Mill.*

p. *Salvadora Persica, Linn.*

q. *Buchanania latifolia, Roxb.*

r. *Artocarpus integrifolia, Linn.*

s. Called also Vata. *Ficus Bengalensis, Linn.*

t. *Ficus religiosa, Linn.*

u. Called also Parkati. *Ficus injectoria, Willd.*

v. Called also Amrātaka. *Spondias mangifera; Pers.*

w. *Ficus glomerata, Willd.*

x. *Pimpinella involucrata*; syn. *Apium involucrata, Roxb.*

y. Called in Bengali Pāniphala. *Trapa bishinosa, Roxb.*

z. Called also Chorepushpi. *Andropogon acicularis, Roxb.*

Vidārigandhā (*a*), Açwagandhā (*b*), Krishnagandhā (*c*), Çatāvari (*d*), Çyāmā (*e*), Trivrit (*f*), Danti (*g*), Dravanti (*h*), Vilwa (*i*), Uruvuka (*j*), and Chitra (*k*), are the eleven from whose roots root-wines are manufactured.[12]

Cāla (*l*), Priyaka (*m*), Açwakarna (*n*), Chandana (*o*), Syandana (*p*), Khadira (*q*), Kadara (*r*), Saptaparna (*s*), Arjjuna (*t*), Asana (*u*), Arimeda (*v*), Tinduka (*w*), Kinihi (*x*), Cami (*y*), Cukti-

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a. Called also Cālaparni. *Desmodium Gangeticum*; syn. *Hedysarum Gangeticum*; *Linn.*

b. *Withania somnifera, Don*; syn. *Physalis flexuosa, Roxb.*

c. Called also Sobhānjana; *Moringa pterygosperma, Gaertn*; syn. *Hyperanthera moringa, Willd.*

d. Called also Catamuli. *Asparagus racemosus, Willd.*

e. *Ichnocarpus frutescens*; syn. *Echites frutescens, Roxb.*

f. *Ipomœa Turpethum*; syn. *Convolvulus Turpethum, Linn.*

g. *Baliospermum montanum*; syn. *Croton polyandrum, Roxb.* The Commentator Gangādhara takes Danti here to mean Hastidanti or Nāgadanti. Ordinarily, Hastidanti or Nāgadanti means the garden raddish. In medical science, it implies the plant commonly called "Cherāpātā Danti" in Bengali, which is a variety of *Baliospermum montanum.*

h. Dravanti is a variety of Danti whose roots are smaller.

i. *Ægle marmelos.*

j. Called also Eranda. *Ricinus communis, Linn.*

k. *Plumbago zeylanica, Linn.*

l. *Shorea robusta, Gaertn.*

m. Called also Priyangu. *Aglaia Roxburghiana.*

n. It is a variety of *Shorea robusta, Gaertn.*

o. The red variety is used. *Pterocarpus santalinus.*

p. Otherwise called Tinisa. *Ougenia dalbergioides, Benth*; syn. *Dalbergia Oojeinensis, Roxb.*

q. *Acacia catechu, Linn*; syn. *Mimosa catechu, Linn.*

r. A variety of the above.

s. Called also Saptachcchada. *Alstonia scholaris*; syn. *Echites scholaris, Roxb.*

t. *Terminalia Arjuna, Bedd*; syn. *Pentaptera, Arjuna, Roxb.*

u. Called Piyāsāla in the Indian vernaculars. *Terminalia tomentosa, Roxb.*

v. *Acacia Farnesiana, Willd*; syn. *Mimosa Farnesiana, Roxb.*

w. *Diospyros Embryopteris, Pers.*

x. The Commentator Gangādhara thinks that this does not mean Apāmārga or *Achyranthes aspera, Linn.*, but some other plant known by that name.

y. *Acacia Suma, Ham*; syn. *Mimosa Suma Roxb.*

patra (*a*), Cingçapā (*b*), Cirisha (*c*), Vanjula (*d*), Dhanwana (*e*), and Madhuka (*f*),—these twenty are trees from whose pith pith-wines are manufactured.[13]

Padma (*g*), Utpala (*h*), Nalina (*i*), Kumuda (*j*), Saugandhika (*k*), Pundarika (*l*), Catapatra (*m*), Madhuka (*n*), Priyangu (*o*), and Dhātaki (*p*),—these are the ten flowers from which flower-wines are manufactured.[14]

Patola (*q*), and Tāḍaka (*r*), are the two plants from whose leaves leaf-wines are manufactured.[15]

Ikshu (*s*), Kāndekshu (*t*), Ikshuvālikā (*u*), and Pundraka (*v*), are the four plants from whose stems stem-wines are mnufactured.[16]

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a. 'Cukapatra' is the correct reading; and not 'Cuka', as observed by Gangādhara. Cukapatra is a variety of Vadara or *Zizyphus Jujuba*, *Lamk.*

b. *Dablergia Sissoo*, *Roxb.*

c. *Mimossa Sirissa*, *Roxb*, syn; *Albezzia Lebbek*, *Bentham.*

d. *Saraca Indica*, *Linn*; syn. *Jonesia Asoka*, *Roxb.*

e. Called also Dharmana. *Grewia elastica*, *Royle.*

f. *Bassia latifolia*, *Roxb.*

g. It has various names. *Nelumbium speciosum*, *Linn.*

h. Otherwise called Nilotpala. *Nymphœa stellata*, *Linn.*

i. It is a variety of Padma with fewer petals.

j. *Nymphœa Lotus*, *Linn.*

k. Otherwise called Kalhāra. A variety of *g*.

l. It is white Padma having a large number (hundreds) of petals.

m. A red variety of the above.

n. *Bassia latifolia*, *Roxb.*

o. *Agalia Roxburghina*, *W. A.*

p. *Woodfordia floribunda*, *Salisb.*; syn. *Grislea tomentosa*, *Roxb.*

q. *Trichosanthes diocia*, *Roxb.*

r. Otherwise called Tādasa. The Commentator Gangādhara takes it to be the well-known tree which is regarded as a variety of the Palmyra palm or *Borassus flabelliformis*, *Linn.*

s. *Sacharum Officinarum*, *Linn.* The ordinary sugar-cane. The dark variety is implied here.

t. Called Khālia in the Indian vernaculars. A variety of the sugar-cane that yields less juice and is much harder.

u. Commonly called Latā. A variety of *s*.

v. A white variety of *s*.

Tilvaka (*a*), Lodhra (*b*), Elavāluka (*c*), and Kramuka, (*d*),—these are the four from whose barks bark-wines are manufactured.[17]

Sugar is the only thing from which sugar-wine is manufactured.[18]

These are called *Āsava* (distilled spirits) in consequence of their being got by distillation.*

Even these are the four and eighty varieties of distilled spirits. I have thus explained the four and eighty kinds of wines as existing separately from one another.[19]

These (four and eighty kinds of) wines are capable of being mixed with a large number of other objects. These latter, again, may be used in a large variety of proportions. Hence wines may be of diverse kinds. There may also be diverse ways of dressing them. Then, again, these distilled spirits, though mixed with other objects and dressed by means of such objects as are used in dressing them, yet exhibit the virtues of those things from which they are originally manufactured.†[20]

Examining (with the aid of actual experience) the effects produced by the large variety of wines thus manufactured, intelligent physicians (in prescribing wines for use) prescribe the articles

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a. A white variety of *Symplocos racemosa, Roxb.*

b. *Symplocos racemosa, Roxb.*

c. A fragrant powder of a bark sold under that name. It is believed to come from the Spice islands.

d. Called also Guvāka. *Areca catechu., Linn.*

* 'Asava' from the root 'As' which implies distilling. The etymology of the word is explained by the Rishi.—*T.*

† The sense seems be this: distilled spirits, originally of four and eighty kinds, are mixed with other things; or, rather, things other than those from which they are manufactured, are soaked in them. They are, again, dressed with the aid of various other objects, for adding to their flavour or properties. Now, in consequence of such soaking and such dressing, distilled spirits are of infinite variety. What is next said is that though mixed with other objects and dressed with the aid of others, yet they retain the virtues of their original sources. They may take new virtues in consequence of things being soaked in them and their being dressed with other articles, yet the virtues of the original objects are never lost.—*T.*

that should be mixed with them, the articles with which they should be dressed, the places for which which of them are suited, as also the seasons, measures, &c, that are adapted to particular varieties.[21]

(Here occurs a summary in verse.)

The four and eighty kinds of principal wines that contribute strength to mind, body, and the digestive fire, that destroy insomnia, grief, and disgust for food, and that produce cheerfulness and joy, have been spoken of. In this Lesson, called " Yajjah-Purushiyam" the Rishi has laid down, with details, the foremost theories on the subject of the birth or origin of body and diseases, the certain conclusions with respect to food, as also the principal wines.[1-2]

Thus ends the twentyfifth Lesson, called Yajjah-Purushiyam, in Agniveça's treatise as revised by Charaka.

LESSON XXVI.

We shall next expound the Lesson called Ātreya-Bhadrakāpya. Thus said the illustrious son of Atri.*[1]

Once on a time, the son of Atri, and Bhadrakāpya, and Çākunteya, and the full-eyed Maudgalya, and the golden-eyed Kauçika, the sinless Bharadwāja otherwise called Kumāraçiras, the blessed king Vāryovida, that foremost of all intelligent men, Nimi the ruler of the Videhas, Vaḍiça of high intelligence, and Kānkāyana-vālhika, that foremost of all physicians of the Vālhika country,—these Rishis, all of whom were old in years and learning and all of whom had subjugated their souls, came together to the delightful Chaitraratha woods, desirous of passing a few days in enjoyment and pleasure. As those Rishis conversant with every topic were seated there, the following discourse of grave import

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* 'Atreya-Bhadrakāpyy' implies 'that relating to the son of Atri and to Bhadrakāpya'; hence that Lesson so called represents a conversation or discourse between Atri's son Punarvasu and some other Rishis amongst whom was Bhadrakāpya.—*T.*

took place among them on the subject of the proper ascertainment of the (different) tastes and food.*[2-5]

There is one kind of taste, said Bharakāpya; which persons skilled in the subject regard as one of the five objects of the senses, *viz.*, that which relates to the tongue. That, again, is not different from water.[6]

The Brāhmana Çākunteya said that there are two tastes, their virtues being that one of them cuts or removes from the body all bad humours or ingredients, and the other only checks or curbs them.[7]

There are three tastes, said the full-eyed Maudgalya. Their virtues are cutting, curbing, and both.[8]

There are four tastes, said the golden-eyed Kauçika. They are agreeable and beneficial, agreeable and not beneficial, disagreeable and not beneficial, and disagreeable and beneficial.[9]

There are five tastes, said Kumāraçiras-Bharadwāja. They appertain to Earth, Water, Fire, Wind, and Ether (or Space).[10]

There are six tastes, said the royal sage Vāryovida. They are heavy, light, cold, hot, oily, and dry.[11]

There are seven tastes, said Nimi the ruler of the Videhas. They are sweet, sour, saltish, pungent, bitter, astringent and (strained) ashes.[12]

There are eight tastes, said Vaḍiça-Dhāmārgava. They are sweet, sour, saltish, pungent, bitter, astringent, (strained) ashes, and that which remains in an unmanifest form.[13]

The tastes are infinite in number, said Kānāyana, that refuge of all the physicians of the Vālhika country, in consequence of the infinite variety of their virtues, operations or effects, and methods of correction (or mixture for adding to their virtues, &c.).[14]

The illustrious son of Atri, *viz.*, Punarvasu, said that the number of tastes is truly six. They are sweet, sour, saltish,

* It seems that the Rishis and royal sages named here are altogether ten in number. 'Purnāksha' and 'Hiranyāksha' are adjectives. The reading 'Sachānaghah' is better than 'Cathānaghah' as 'Catha' would make the number eleven.—*T.*

pungent, bitter, and astringent. The source from which these six flow, *i. e.*, their origin, is Water. Their operations or effects are of two kinds, *viz.*, cutting and curbing. In consequence, again, of admixture or combination, they become both cutting and curbing at the same time. Agreeable and Disagreeable are their divisions that depend upon the likes and dislikes of men. Beneficial and Not-beneficial are their powers. The refuge of the Tastes are the modifications of the five primal elements (of Earth, Water, Fire, Wind, and Ether or Space). The Tastes, again, depend upon the (original) nature of their refuge, the modifications of that refuge, combinations of the substances that form their refuge, as also place, and time.*[15]

The virtues or properties (attaching to the Tastes) occur in those which constitute the refuge (of the Tastes), called objects. Those virtues are heavy, light, cold, warm, oily, dry, and others.[16]

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* The modifications of the five primal elements constitute the refuge of the Tastes. Every substance is formed by modification of those elements. What is said, therefore, is that material substances are the refuge of the tastes. *i.e.*, the Tastes inhere in them. 'Bhakti' implies like or desire. The agreeable or disagreeable character of the Tastes arises not from anything in the Tastes themselves but from the likes or dislikes of men, so that what is sweet to one man may not be so to another. 'Prakritivikriti . . . vacāh':—Chakrapāni explains that 'vacāh' is to be taken with each of the words preceding it. Hence, what is said is that the Tastes depend upon 'Prakriti,' 'vikriti,' 'vichāra,' 'deça,' and 'kāla.' Thus Mudga (*Phaseolus Mungo*) is astringent-sweet. Its nature, however, is light. This lightness depends upon the 'prakriti' or nature of Mudga, and not upon the astringency and sweetness of its taste. Indeed, if taste were to determine the property, in this case the astringency and sweetness would have produced the property of heaviness. 'Vikriti,' as fried paddy, which is light; but cakes of rice are heavy. 'Vichārah' is a technical term in medicine, implying admixture or combination. Chakrapāni cites the instance of honey mixed with ghee. This is as baneful as poison, regardless of the taste that inheres to the combination. 'Deça' stands both for places on the Earth as marshy tracts, mountainous countries, &c., and limbs of the body also. Certain objects growing in marshy tracts have one kind of taste. The same objects, when growing on mountains, have different tastes with different virtues. Then, again, different tastes inhere to different parts of the body. The bones of a deer have one kind of taste; its flesh again has another kind, &c. 'Kāla' similarly implies both seasons of the year and periods of life. An object of a certain taste is beneficial at a certain season but not so in another; or, it may be beneficial to a child but not so to an old man.—*T.*

Kshāra (strained ashes) are so called from their being produced by *ksharana* (dropping down or straining), This is not a taste. It is, on the other hand, an object. It is, in fact, produced from many kinds of taste. Hence, it has many tastes. Among them, pungent and saline predominate. It is composed of many objects of the senses. It is manufactured with the aid of different processes.*[17]

Without doubt, in their original refuge e unmainfest existence (or presence) of the Tastes. So also in their combinations where particular ones predominate. So too in objects in which are combinations (of the Tastes) with particular ones predominating.†[18]

In consequence, again, of the diversity of such conditions of their existence as the refuge in which they inhere, (their properties, operations, &c.), the quality of innumerableness does not attach

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* The reasoning in this passage is thus explained by Chakrapāni. Vadiça-Dhāmārgava had included Kshāra in his enumeration of Tastes. Punarvasu remarks that Khāra is *not* a taste and assigns his reasons for it. First, Khāra is produced by the visible process of straining. (The root *kshara* implies dropping down or straining). It is an object, capable of being seen, touched, and smelt. It is thus a combination of many objects of the senses, whereas taste appertains to only one sense and cannot be seen or touched, and smelt. Being produced from diverse objects, Kshāra must have diverse tastes, for effects must correspond with causes. Tastes, again, are never produced by visible or artificial processes ; but Kshāra is 'karanābhinirvrittam,' which, as Chakrapāni explains, means 'karanena bhasmacrāvādinā abhinirvrittam kritam,' *i.e.*, produced or manufactured with the aid of artificial processes.—*T.*

† The language of the original is exceedingly terse. What is stated here is this : the 'prakriti' or original source of the tastes is water. Water, however, is apparently tasteless. How then can the six tastes be said to belong to it or as existing in it? The Rishi explains that the tastes do exist in their 'prakriti' or water, but that existence is unmanifest. This, as Chakrapāni points out, implies that whatever the taste one feels when water is brought in contact with the tongue, that taste is really nothing else than sweet, sour, &c., in an unmanifest state. Similary, when the tastes exist in a combined state with particular ones predominating, the others must be held to be existing in an unmanifest state. In objects also in which the tastes exist in a combined state with particular ones predominating, the subordinate ones must be taken as occurring in an unmanifest state. The mention, in the text, of 'Anurasa-samanvite dravye' after that of 'Anurase' seems to be superfluous, unless it be the intention of the Rishi to refer to the abstract and the concrete separately.—*T.*

to the Tastes. Nor are Tastes different from the substances in which they inhere.*[19]

The source or origin of the Tastes is due to the exceedingly diverse varieties of combination in which they exist. Notwithstanding this, innumerableness does not arise in respect of their properties and nature. Hence, intelligent physicians never lay down that the effects are infinite of the Tastes which exist in infinite varieties of combination.†[20]

Depending upon these reasons, we shall lay down instructions about the separate indications of the six Tastes when they exist not in a combined but separate state.

At the outset, however, we shall say something referring to the diversity of objects (which are the refuge of the Tastes). All objects are the result of the combinations of five primal elements, (*viz.*, Earth, Water, Fire, Wind, and Ether or Space). As regards Medical Science, objects are of two kinds, *viz.*, those endued with animation and those that are inanimate. The attributes which inhere in objects are Sound, &c., heaviness, &c., ending with solubility. The operations performed with their aid are five, beginning with vomiting, as has been already said.‡[21]

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* What is said here is this: one of the previous speakers has said that the Tastes are innumerable in consequence of their refuge properties, &c., being innumerable. The Rishi contradicts that assertion. He says that although the refuge, properties, operations, &c. of the tastes an innumerable, yet innumerableness cannot be predicated of them. The Tastes inhere in diverse refuges, have diverse properties and operations, &c. But they do not, on that account, change their own essential nature. They still remain as tastes, without being anything else. Sweetness may attach to a hundred different things without changing its character or nature as sweetness. It is sweetness in every case. Then, again, the tastes, as 'āçrayi,' are not different from their 'āçraya;' that is, sweetness is not something different from sugar, sugar and sweetness are the same.—*T.*

* Tastes exist in a state of union. The varieties of combination or union are infinite. Although the 'abhinirvritti' or origin of taste is in such infinite varieties of combination, yet infinity or innumerableness does not attach to its 'gunaprakriti,' *i. e.*, to the 'prakriti' of its 'guna,' or 'guna' and 'prakriti' (for the compound may be taken both ways.—*T.*

‡ 'Asminnevārthe,' *i. e.*, as regards the purposes of the Science of Life. Chakrapāni explains that this is said 'atiprasanga-doshāt,' *i.e.*, for avoiding the fault of need-

Amongst objects those that are principally heavy, sharp or pungent, hard, mild, immobile, clear, thick, gross, and possessed of scent, are regarded as appertaining to Earth.

These objects promote the growth, hardness, heaviness, and consistency of the body.[22]

Those that are principally liquid, oily, cold, mild, soft, unctious, and mobile, are regarded as appertaining to Water.

These objects promote impurities, oiliness, numbness, stoppage of secretions, and cheerfulness and joy (in both body and mind).[23]

Those that are principally hot, keen, subtile, light, dry, and clear, and largely endued with the attribute of form, are regarded as appertaining to Fire.[24]

Those that are principally light, cold, dry, sharp, clear, subtile, and largely endued with the attribute of touch, are regarded as appertaining to Wind.[25]

Those that are mild, light, subtile, smooth, and largely endued with the property of sound, are regarded as having Ether for their essence.[26]

In consequence of such instructions, it will be apparent that there is no object in the world that is not capable of being used as medicine, depending upon the diverse reasons and the diverse purposes set forth in the previous Lessons.

Then, again, objects do not become (efficacious) medicines simply in consequence of the puissance of their attributes.*[27]

Objects, in consequence of their own puissance, or that of their attributes, or that of both themselves and their attributes, in different seasons and coming in contact with diverse substrata, and depending upon different kinds of combination, produce results on the system.

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less elaboration which is irrelevancy. The attributes have been spoken of in Lesson I, aphorism 48 (*ante*). As to 'chetanāvat' and 'achetana,' see Lesson I, adhorism 47. The five operations have been frequently referred to in the previous Lessons.—*T.*

* To become efficacious medicines it is necessary that the considerations of measure, time, place, &c., should also be attended to.—*T.*

The results produced are called their Action.

The virtue or puissance by which they produce these results is called their Energy.

The occasion when these results are produced is called Season or Time.

That by which they are produced is called the Means; and that which is finally accomplished is said to be the Purpose.*[28]

Depending upon the virtue (or puissance) of objects, place, and season or time, there are three and sixty varieties of Taste. We shall presently lay them down.[29]

Sweet combined with sour and the rest, and sour and the rest combined separately with what remains,—these groups each consisting of two tastes,—come up to five and ten in number.†[30]

Sweet with sour and the rest, combined with what remains, and so sour (with salt and the rest, combined with what remains), and so salt (with pungent and the rest, combined with what remains), and so pungent (with bitter and the rest, combined with what remains),—these groups each consisting of three tastes,—come up to twenty in number.‡[31]

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* These are all technical terms which the Rishi explains here. The immediate and actual results produced on the system are called the Action or Operation of the drugs. That by which those results are produced is called Means. This implies measure, manner of combination, &c.—*T.*

† Taking the latters M, A, L, K, T, and *K*, for the six tastes Madhura, Amla, Lavana, Katu, Tikta, and Kas̄hāya, by first combining M, with the five others, we get .M A, M L, M K, M T, and M *K*, = 5.

Then combining A with those that follow, we get A L, A K, A T, and A *K*, = 4.

(If A be combined with what precedes, *viz.*, M, it would be the same as M combined with A, for MA = AM.) Thus L combined with those that follow it, would give 3; K with those that follow it, would give 2; and T, with what follows it, would give 1. Adding these, 5 + 4 + 3 + 2 + 1 = 15.—*T.*

‡ Sweet with sour, combined with what remains, would give M A L, M A K, M A T, M A *K*, = 4. So sweet with salt, combined with the rest, would give M L K, M L T, and M L *K*, = 3. Sweet with pungent combined with what remains would be M K T and

The combination of the Tastes taken four at a time would produce five and ten in number, as explained below.[32]

Sweet united with sour, combined with salt and the rest, taking each separately, and then combined with each of what remains, taking each separately, would give groups of four in respect of the Tastes.[33]

Sweet united with salt, combined as before with pungent and the rest, taking each separately, and then combined with each of what remains, (would give groups of four).

So sweet united with pungent, (combined as before with bitter and the rest taking each separately, and then combined with each of what remains, would give groups of four).[34]

Sour united with salt, combined with pungent and the rest taking each separately, and then combined with each of what remains, would give groups of four.

So sour united with pungent, combined with the rest, would give a group of four.[35]

Sour and pungent, united with bitter, combined with astringent (gives a group of four).

M K *K*=2. Sweet with bitter, combined with what remains, would give M T *K*, or 1. The total, therefore, comes up to 10.

Similarly, sour, with salt, combined with what remains ,would give A L K, A L T, and A L *K*, =3.

Sour, with pungent, combined with what remains, would give A K T, and AK*K*=2; so sour with bitter, combined with what remains, would give only A T *K*, or 1. The total, therefore, comes up to 6.

Similarly, salt with pungent, combined with what remains, would give L K T, and L K *K*,=2.

Similarly, salt with bitter, combined with what remains, would give L T *K*, or 1.

So pungent with bitter, combined with what remains, would give K T *K*, or 1.

The grand total comes up to 20. Algebraically stated, the combination of 6 things taken 3 at or time would give

$$\frac{\underline{|6}}{\underline{|3} \times \underline{|6-3}} = \frac{6\times5\times4\times3\times2\times1}{3\times2\times1\times3\times2\times1} = 20.—T.$$

By leaving out one (out of six) every time, groups of five would come up to six in number.[36]

Taken one at a time, the Tastes would come up to six in number.

All six taken together, would give one as the number. Thus objects, grouped according to the number of Tastes, come up to three and sixty.*[37]

These three and sixty kinds would become infinite if the tastes (as they exist in their predominating forms) and those that exist with them in unmanifest forms, be taken into consideration.

Indeed, the Tastes, as they are perceived, again, in degrees, exceed all calculation in respect of number.†[38]

There are seven and fifty kinds of combinations. (With the six original or independent ones), the Tastes are held to be of three and sixty kinds.

In consequence of the fitness of the Tastes in this matter (*viz.*, in that of preventing the hale from contracting diseases and curing disease when it has set in), physicians conversant with the Tastes have thus classified them.‡[39]

The physician, desirous of success, after reflecting upon the faults and the drugs required (and place, time, &c.) should some-

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* The algebraical formulæ about combinations were not known to the Rishis or their disciples. Hence the need of such elaborate explanations as are contained in Verses 32 to 37 for bringing out the number of tastes depending upon combinations of four of them taken at a time, or five, or six. The total number is 63 including the six separate and independent Tastes.—*T.*

† As regards sweet alone, there are infinite degrees of sweetness. The second line of Verse 38 may be taken independently, or taking the particle 'hi' as equivalent to 'since,' it may be taken as furnishing the reasons of the infinity of Tastes in respect of number, as dependent upon considerations of Tastes existing in their predominating forms with those that exist in their unmanifest forms, those predominating and unmanifest forms themselves being dependent on the consideration of degrees.—*T.*

‡ The sense is this : medical science would have had nothing to do with the question of Tastes or their classification as dependent on combination, but for the fitness of the tastes in the matter of treatment, of treatment, that is, for strengthing health and curing disease.—*T.*

times prescribe only one Taste and sometimes Tastes that are combined.*[40]

Indeed, physicians possessed of wisdom, in respect of the medicines they prescribe, use such objects as consist of two Tastes, &c, as also combined Tastes, or the (six) original Tastes taken separately.†[41]

That physician, who is conversant with the varieties of Tastes and their use also with the varieties of manner in which the faults may be excited, is never stupified in ascertaining the causes and symptoms and the means of mitigation or cure of the diverse diseases that afflict mankind.[42]

That taste which becomes manifest, of a dry or wet object, at the outset or at the end, is called its (true) taste. That taste which becomes perceptible otherwise or in succession is called the subordinate or unmanifest taste. There is, however nothing in such subordinate or unmanifest taste that can exclude it from the six original or independent Tastes, for there is no seventh taste as already explained.‡[43]

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* 'Tastes that are combined' does not, here mean any of the seven and fifty combined tastes mentioned before, but one object with many tastes.—*T.*

† 'Combined tastes' here means objects, each having one taste, combined together. The fact is what is, stated in 41 is different from what is stated in 40. What is stated in 40 is that objects each having one taste, or single objects each having more than one taste are prescribed. In 41 it is said that single objects having two, three, four, &c., tastes, or such admixtures (of objects) as have many tastes, are to be prescribed; or, it may be, that 40 represents the Rishi's own opinion, while in 41 he cites the authority for his opinion by referring to other physicians.—*T.*

‡ This is a difficult Verse. I have rendered it, following Chakrapāni. The first 'cha' implies wet or soaked or dreched; the second 'cha' implies 'at the end.' Literally rendered, the verse, therefore, is this: "of a dry object or (the same when wet), at the outset or (at the end), that taste which is manifest, is (truly) the taste: the taste that is perceptible otherwise is the subordinate taste." Chakrapāni goes on to explain: take *Piper longum*; when drenched or soaked in water, its taste is sweet; when dry, it is Pungent. The latter is its taste; take dried grapes; when dry, they are sweet; when drenched, they are sweet. There being no difference, Sweet is its taste. Take any of the liquids, say, kanjika or sour gruel of vice. That taste which becomes perceptible at the outset is its true taste. That which is perceived afterwards is its subordinate taste. The

(Besides the attributes, numbering 20, of heaviness or weight, &c., of objects, already mentioned) there are certain other attributes called *Para*, &c. They are Paratwa, Aparatwa, Yukti, Sankhyā, Samyoga, Vibhāga, Prithaktwa, Parimāna, Sanskāra, and Abhyāsa. These are regarded as means for the success of treatment. They are being explained by mentioning their indications.*[44-45]

In Place, Time, Age, Measure, Preparation, Power, Taste, and others, occur the qualities of Paratwa and Aparatwa.

That application of medicines which is well-suited to the circumstances of the case is called Yukti.†[46]

By Sankhyā is meant the result of counting.

Admixture or combination is Samyoga.

Samyoga may be of three kinds: the combination which arises from the union of the operation or effects of two hostile objects; that which arises from the union of the operation or effects of many objects; and that which arises from the union of the opera-

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verse refers to 2 states and 2 states of an object, *i.e.*, dry and at the outset, dry and at the end, wet and at the outset, wet and at the end. In ascertaining the tate of an object, this order is to be followed. That which becomes perceptible in the state and stage mentioned first should have precedence over the state and stage following.—*T.*

* All these terms, which are technical, have been explained in the Verses that follow.—*T.*

† The terms 'Paratwa' and 'Aparatwa' belong to the Nyāya Philosophy, in which they mean Remoteness and Proximity. (*Vide* Dr. Ballantyne's translation of the "Tarka-Sangraha." In Medical Science, they have other meanings. 'Para' is Pradhāna or chief, *i. e.*, superior. 'Apara' is Apradhāna or inferior. Upon this view, with respect to Place, a dry sandy region is called Para, because of its suitability to health; and a marshy tract is called Apara or inferior, because of its unsuitability to health. As regards Time, the season that gives is called Para or superior; the season that takes is Apara or inferior (*Vide* pp. 65-67 *ante*). As regards age, youth is Para, while old age is Apara. So in the case of the rest.

'Yā yojanā yujyate (sā) yuktih,'—this is the construction. By 'Yukti,' therefore, is meant the proper or suitable application of medicines. This, of course, is dependent upon a correct consideration of the faults excited.—*T.*

tion or effects of two separate objects (not particularly related to each other). Such combinations are not enduring.*[47]

Vibhāga (disjunction) is division. It consists in disjoining, *i.e*, the use or application of objects by apportioning or disuniting them.[48]†

Parimāna is measure.

Samskāra is the production of other attributes by admixture.

Abhyāsa is habituating oneself in any thing. It is in eminent or continued practice.[49]

Thus all the attributes beginning with Paratwa have been explained by a reference to the indication of each. Without these being properly mastered, good treatment can never flow.[50]

It has been said before that attributes can never form the refuge of attributes. Hence the physician should take the attributes of the Tastes to be only attributes of (those) substances in which the Tastes inhere. The intentions of him who has written this treatise on the Science of Life are the same though expressed otherwise.

Hence, properly understanding the distinctions of Place, Time, &c., as also the intentions of the author of this Science of

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* Mixture or combination is a principal feature of applying medicines. It is of three kinds. The first kind is that which consists of the union of two hostile objects, as of two rams fighting against each other. The second consists of the union of many things, such as of a hundred or thousand grains of rice boiling together in a pot. The third kind consists of the union of two such objects as a tree and a crow perching on it. All these unions are unenduring, not being that chemical union of different elements which produces a compact substance.—*T.*

† Prithaktwam is Severalty. It may be of three kinds. First, absence of combination, as a jar and a picture; these may be kept together, but they are Prithak or several. Prithaktwam may arise, in the second place, from Vailakshanya or difference in kind. such as a herd consisting of buffalos and swine. The buffalos are different from the swine, notwithstanding the fact of their being kept together. The third kind of severalty is referred to as Anekatā or multiplicity. Thus, hundreds or thousands of individual grains of *Phaseolus radiatus*. Though belonging to the same species, they are Prithak, or severalty attaches to them.—*T.*

Life, and the (diverse) means (there are for alleviation and cure of disease), the physician should prescribe that which is necessary.*[51-52]

After this, the six classes of the Tastes are being explained as also how those six are counted as arising from the five primal elements.

The Waters have their origin in Space or Ether. They partake the nature of Soma (moon). They are, by nature, cool, and light. The taste residing in them is unmanifest. Falling from the sky, they fall down (on the Earth) and become endued with the attributes of the five primal elements, and refresh (or cool) the forms of all mobile and immobile objects in which forms of objects the six tastes become displayed.[53]

Among the six Tastes, that which is called Sweet arises from a proponderance of the attributes of Soma.

From a preponderance of the attributes of Earth and Fire, arises the Taste called Sour.

From a preponderance of the attributes of Water and Fire arises the taste called Saline.

* What is stated in 51-52 is this : attributes cannot have attributes for their refuge. The Tastes are themselves attributes of material substances, for it is material substances to which the tastes attach themselves. We speak of Sugar as having a sweet taste, Chillies as having a pungent taste, &c. The attributes of the tastes cannot reside in the tastes, for the tastes are themselves attributes of material substances. The correct view, therefore, would be to take the attributes of sweetness, bitterness, &c. of the tastes as residing in material substances that have taste for their attribute. There is one school of Hindu philosophy which does not affirm the separate existence of substances ; substances, according to it, being only a combination of their attributes, for substances cannot be known except by their attributes. According to another view, substances are unknown essences to which the attributes only attach themselves, these being separate from the essences to which they attach. Punarvasu seems to be a follower of the latter doctrine. The whole discussion, however, seems to be more verbal than real. Sweetness is an attribute of the taste called sweet. To what does sweetness as an attribute inhere? That is the question here raised. Sweetness and the taste called sweet are the same thing. Instead of saying that Sweetness is an attribute of the taste called sweet and, therefore, inhering to that taste, it is more intelligible to say that it inheres to the material substance that has a sweet taste.—T.

From a preponderance of the attributes of Wind and Fire arises the taste called Pungent.

From a preponderance of the attributes of Wind and Ether arises the taste called Bitter.

From a preponderance of the attributes of Wind and Earth arises the taste called Astringent.

Even thus arises the sixfold character of the Tastes from the specialities in respect of the insufficiency or preponderance of the five primal elements, even as specialities of color and form arise of all material objects, mobile and immobile.[54]

In consequence, again, of Time being characterised by six seasons, specialities of insufficiency and preponderance in respect of the (five) primal elements arise in the case of Time also.*[55]

Amongst these, those Tastes that have Fire and Wind for their soul, generally act on the upper parts of the body, in consequence of the lightness and mobility of the Wind and the upward course of Fire.

Those Tastes that have Water and Earth for their soul, generally act on the lower parts of the body, in consequence of the heaviness of Earth and the downward course of Water.

Tastes that have all the above elements in a combined state as their soul, act both on the upper and the lower parts of the body.†[56]

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* In aphorism 54, the origin of the Tastes is explained. That origin, the Rishi expounds, is due to the specialities of insufficiency and preponderance in respect of the five primal elements, even as specialities or diversity of color and form arise in material objects from the same reason, for all material objects, though composed of the five primal elements, contain those elements in diverse proportions. In 55, the Rishi explains that Time, though apparently uniform, has yet six seasons which are different from one another. In consequence of this diversity of seasons, in the case of Time also, diversities arise in material objects, for in Hemanta the attributes of Soma preponderate; in Winter, the attributes of Wind and Ether preponderate; &c.—*T.*

† The Pungent taste, for example, has Fire and Wind for its soul or cause. Wind is light and mobile. It has a tendency to rise upwards. Fire also has an upward course. Hence, all articles with the pungent taste are calculated to act on the upper parts of the

We shall, after this, expound the attributes and actions, according to the substances, of the six Tastes one by one.

Among them, the Taste that is Sweet, in consequence of its being well-adapted to the body, increases the juices, blood, flesh, fat, bones, marrow, *Ojas*, and vital seed.

It contributes to the health and cheerfulness of the six senses (*viz.*, the five organs and the mind).

It improves strength and complexion.

It destroys (excited) bile, poisons, and (excited) wind.

It is beneficial to the skin, the hair, and the voice.

It contributes to cheerfulness in general.

It prolongs life, is sedative and nutrive, oilifies the system (by destroying its dryness), makes the system consistent, promotes the strength of weakened parts, and unites fractured limbs.

It contributes to the strength and cheerfulness of the organ of scent, mouth, throat, lips, and palate.

It alleviates burning sensation (of the skin) and swoons.

It is exceedingly liked by bees and ants.

It is oily, cool, and heavy.[57]

This Taste (*viz.*, Sweet), though possessed of these attributes, yet if used exclusively (and largely), generates corpulency, softness of the body, idleness or aversion to labour, excessive sleep, heaviness (of the limbs and the whole body), disgust for food, weakness of the digestive fire, increase of the flesh of the mouth and throat, asthma, consumption, catarrh or cold in nose and mouth, Tympanites, Fevers in which the cold stage predominates, Epistasis or suppres-

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body, and hence are used as remedies in affections of phlegm. So the Saline-astringent, having Water and Earth for its soul, acts on the lower parts of the body and is used as a remedy in affections of the abdomen.—*T.*

sion of urine, constant sensation of sweetness in the mouth, constant vomiting, loss of consciousness and of the voice, Bronchocele, enlargement of the lymphatic glands, elephantaisis, swellings in the throat, phlegmonous plasters in the rectum, nerves, and anus, diseases of the eye, catarrhal discharges from the nose, and such other diseases as are born of (the excitement of) the Phlegm.[58]

The Sour Taste adds relish to food ; excites the digestive fire ; gives nutrition to the body ; weakens objects by entering into them, enlivens the mind ; invigorates the senses ; increases the strength ; makes the wind flow in its natural course ; cools and gratifies the heart ; causes the mouth to be filled with saliva ; assists at deglutition ; generates impurities in the body ; and contributes to general cheerfulness.

It is light, warm, and oily.[59]

Though possessed of such attributes, yet if used exclusively and largely, it produces tenderness of the teeth and a sensation of fulness even when nothing has been eaten ; causes the eyes to be closed and the hair on the body to stand erect ; melts thick phlegm (and gradually liquifies it) ; enhances the bile ; corrupts the blood, burns the skin : relaxes the body ; causes swellings and inflammations to arise in persons that are weak or wounded or emaciated or weakened ; restores the soundness of such parts as have sores, or as have been struck or bitten or burnt or fractured, or as have been torn in consequence of one having been rescued from impalement, or as have been cauterised by the urine of some poisonous animal, or as have been touched (as by a leech or with the nails or teeth of some poisoned creature), or as have been bruised or cut or pierced or crushed ; and in consequence of its nature being fiery, it burns the throat, the thoracic region, and the heart.[60]

The Saline Taste digests (the bad humours), generates impurities, promotes the appetite, expels stools, cuts away and removes by force (adherent phlegm and other humours), and purges the intestines after making the stools watery.

It is keen, and operates as a purgative. It cuts away and removes.

It expels undigested food from the intestines.

It scoops and hollows parts that are solid.

It destroys the (excited) wind. It allays and destroys rigidity of the limbs or the whole body. It removes the sensation which one feels at times of this or that limb being bound with cords.

It melts or softens things congealed and hardened.

It overwhelms all other Tastes.*

It causes saliva and other matters to appear in the mouth.

It melts or liquifies thickened phlegm. It cleanses all ducts. It softens all the limbs of the body. It adds relish to food. It is well suited to be mixed with food.

It is heavy, oily, and warm, but not excessively so.† [61]

Although possessed of these attributes, yet when used exclusively and largely, it generates the following diseases; it provokes the bile ; it increases the blood (abnormally); it causes thirst ; it produces unconsciousness or swoons ; it causes stupefaction ; it causes heat of body ; it burns ; it deadens the flesh ; it causes leprous eruptions to ripen and melt ; it enhances the power of any poison that has found its way into the system ; it causes swellings to burst ; it blackens the teeth ; it destroys the virile power ; it obstructs the free action of the senses ; it induces wrinkles,

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* Chakrapāni explains 'pratyanika' as implying *'yatra mātrārikto lavano bhavati tatra nānyo rasa upalakshyate'.*—*T.*

† There are many words in this aphorism that are, rather, of doubtful import. 'Chyavana' means anything that expels. This probably refers to the power of salt to expel digested and undigested matter. 'Bhedana' means that which expels scybalæ' without liquifying them. 'Vikāci' is explained by Chakrapāni as equivalent to 'cchedana' which would be tautological, for 'cchedana' is, as Chakrapāni explains, 'vishyandanaçila,' meaning, probably, expelling undigested matter. 'Nātyartham' has reference to what follows.—*T.*

whiteness of the hair, and baldness ; it generates hemorrhages, Amla-pitta,* Erysipelas, Leprosy, Herpes, total baldness, and other diseases.

The Pungent Taste corrects (the dulness of) the mouth ; provokes the digestive fire ; dries up the food that has been eaten ; causes nasal discharges ; purges the eye ; clears all the senses ; alleviates and destroys Tympanites, swellings or intumescences, plethoric growth of the body, urticaria, opthalmia, oiliness, sweat, impure secretions, and all kinds of impurities.

It adds relish to all kinds of food.

It alleviates and cures Itching of the skin. It destroys all kinds of eruptions. It destroys worms and parasites.

It furrows the flesh.

It liquifies congealed or coagulated blood. It separates or disjoins such elements of the body as coagulate or unite with one another. It cleanses and widens all ducts.

It is light, warm, and dry.[63]

Although possessed of these attributes, yet when taken exclusively and largely, in consequence of the strength of its effects on the system, it destroys the virile power.

In consequence of the puissance of its energy, it stupifies the mind, causes pain, produces a lassitude or enervation of the system, leads to leanness or emaciation, brings about unconsciousness or swoons, bends the body, produces great agony, generates errors, burns the throat, causes great heat of the body, and diminishes the strength.

In consequence of the preponderance in it of Wind and Fire, it generates mental wanderings (erroneous impressions due to

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* "By 'Amla-pitta' is meant dyspepsia with vomiting or purging, including hæmatemesis, perhaps, of cancer, pyrosis, and acidity."—*U. C. Dutt's Mat. Med. of the Hindus.—T.*

It is very much to be desired that the translation of Susruta should be done with as much regularity as yours. You will have rendered to Science a service for which all the Orientalists will be grateful.

[*From* MON. A. BARTH, *of Columbia, Paris.*]

DEAR SIR,

Accept my best thanks for Part IX just received, of your translation of "Charaka-Samhita." The discussion about the origin of disease and the various statistics about food and diet are very interesting. They are just the sort of doctrine and observation as is to be expected from the ancient Hindu practice. Here all is genuine, be it either experience or prejudice.

[*From the Journal of the American Medical Association.*]

CHICAGO, *April 21, 1894.*

In our issue of September 23, we commented editorially on the character of this work, its great antiquity, and its interest to all physicians.

[*From the Indian Mirror, of May, 18, 1894.*]

"SIR CHARLES ELLIOTT, in the course of his Presidental address at the Asiatic Society of Bengal, noticed Pandit Avinash Chunder Kaviratna's English translation of "Charaka" in terms of deserving praise. Here is what His Honour said :—

(Already quoted on the wrapper of the 9th fasciculus.)

The Pandit is an enthusiast in the cause of Hindu Medical Science. Much credit is due to him for his efforts in diffusing a knowledge of the ancient medical scriptures of India. Locked in a difficult tongue, many valuable truths seem to have been well known to the Rishis.

[*From the American Druggist and Pharmaceutical Record, New York, May 24, 1894.*]

It contains many curious and valuable facts pertaining to the ancient practice of medicine by Hindu sages, and must be regarded as a valuable contribution to the native literature of India.

[*From Popular Science News, of* NEW YORK, *May, 1894.*]

The eighth part of the English translation of this very remarkable medical work has just been published. If any one has imagined that all ancient medicine was mummery or superstition, nothing could more quickly undeceive them than this. It was composed six hundred years before the Christian era, and yet it, in many ways, puts to shame European medical lore prior to the great advances of the present century. The translator is a Hindoo physician and medical editor well qualified for his task, as is manifest in the fact that Prof. Max Muller and other eminent Orientalists have commended it. He is rendering a truly valuable service to medical history and human progress.

[*From Meyer Brothers' Druggist of St. Louis, May, 1894.*]

This is a work which should be a part of every medical and pharmaceutical library in the world. It is of importance as well as interest to read the facts carefully.

[*From the Western Druggist, of* CHICAGO, *June, 1894.*]

CHARAKA-SAMHITA. Part VIII of this great work of ancient Hindu medicine, so excellently translated into English by Dr. Avinash Chundra Kaviratna of Calcutta, now lies before us. Its contents are extremely interesting. The true nature of wind, bile and phlegm, the evils brought on by obesity and leanness, and the means by which these may be got rid of, and the purposes served by sleep in the economy of the human constitution are subjects discussed in this fascicule. They demand attention from every thoughtful person. It may be well to recall to mind the fact that this arduous work has not been undertaken by the indefatigable translator from motives of pecuniary profit. This task and the risk of publication has been undertaken solely from a desire to draw the attention of the modern world to the truths that lie buried in this interesting relic of the Rishis of ancient India. It is to be hoped that he will meet with sufficient encouragement to bring the work to a successful finish.

[*From the Behar Times, of July, 20, 1894.*]

THE CHARAKA-SAMHITA. Kaviraj Avinash Chandra Kaviratna is a well-known Ayurvedic practitioner of Calcutta and Translator and Editor of several Ayurvedic books and journals. The Kaviraj is at present engaged on an English translation of Charaka-Samhita, the best authority on Hindu Medicine and Hygiene, described by him as "the greatest scientific work of ancient Indian wisdom." The translation is being issued in monthly parts, of which several have already appeared ; and the Translator has earned the approbation and the gratitude of the world of learning as well for the manner as the matter of his translation. Charaka-Samhita is undoubtedly a work of which any nation may be proud ; and Kaviraj Avinash Chandra, by placing it before the Western world in an English garb, has not only enriched the Western world, but has done a service to his own country, by attracting to it the admiration of foreign savants and scientists. Some of the most eminent men of Europe and America have written appreciatingly of the work undertaken by Kaviraj Avinash Chander, and the parts already issued have been favourably reviewed by the leading papers in England and India. Kaviratna's enterprise deserves success and ought to command ready support in India.

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PART XI.

CHARAKA-SAMHITA

TRANSLATED INTO ENGLISH.

PUBLISHED BY

AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA; EDITOR OF CHIKITSA-SAMMILANI (Medical Journal in Bengali); PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &c., &c., &c.

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ABSTRACT

OF

THE CONTENTS OF THE ELEVENTH FASCICULUS.

The contents of this fascicule are varied and extremely interesting.

In continuation of Lesson XXVI, the properties are shown of the Bitter and the Astringent tastes, and their evil consequences when taken in excess.

The Energy of objects Sweet in taste and assimilation; and of those that are Pungent in taste and assimilation.

The virtues of objects are gatherable from their Tastes.

There are exceptions to this general law.

Those exceptions are noted here. These discover considerable powers of observation.

Particular tastes are foremost in particular attributes.

The indications of tastes, as they appear on assimilation.

Explanation of what is meant by the Energy of an object.

Objects having no Energy have no Action; for Action proceeds from Energy.

Taste, Assimilation and Energy differentiated.

The Potency of objects explained, and illustrated by examples.

The relative force of Taste, Assimilation, Energy, and Potency, in the action of objects upon the human system.

The sensations produced by the different Tastes.

The unsuitability of particular dietary modifications to the human system.

Observations on different kinds of articles or food that become injurious if combined together and the diseases they produce.

The remedies for allaying such diseases.

Lesson XXVII is begun. The importance of food and drink to Life.

The ordinances in detail respecting food and drink.

Observations on the several articles that constitute the first dietary group, *viz.*, çuka-dhānya or grain.

Observations on the articles composing the second group, *viz.*, çami-dhānya or seeds growing within pods.

Observations on the different kinds of animal meat, composing the third group, distributed into Prasahas, Bhumiçayas, Anupa, Jalaja, Jalachara, Jāngala, Vishkira, and Pratuda.

Observations on the fourth dietary group, consisting of Potherbs.

[*N. B.*—It may be remarked that as yet European Medical Science has sanctioned the use of only one of the six tastes, *viz.*, the Bitter, as a curative agency in Fevers. Quinine has come to be used extensively. The presumption is certainly powerful in favor of the theory that the five other tastes are equally operative in other diseases. The Rishis assert so without expressing any doubt. If Bitters cure fevers, why should not other tastes have curative effects in respect to other diseases?]

delirium), sensation of intoxication, mental anxiety, tremours, sharp shooting pains, piercing pains, and other diseases, due to the wind, in the feet, the arms, the flanks or sides of the chest, the back, and other parts of the body.*[64]

The Bitter taste is so disagreeable as to produce a disgust for itself, but nevertheless it cures disgust for food.

It destroys the action of poisons.

It is anthelmintic.

It alleviates swoons, burning sensation of the skin, itching, leprosy, and thirst.

It causes the skin and the flesh to become tough.

It is destructive of fevers.

It promotes or sharpens the appetite.

It assists the digestion of undigested food.†

It improves the qualities of the milk in the breast.

It removes bad humours and altered constituents of the body by thinning them gradually and thus clearing the system of them.

It dries up phlegmonous secretions, fat, serum (or marrow of the flesh), marrow of the bones, saliva, puss, sweat, urine, stools, bile, and phlegm.

Its attributes are dry, cool, and light.[65]

Although possessed of these qualities, yet, if taken exclusively and abundantly, in consequence of its nature being dry and rough and clear, it dries up the juices (of the body), blood, flesh, fat, bones, the marrow of the bones, and vital seed.

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* 'Davathu' implies inflammation of the eye, or mental anxiety. Here, I think, it signifies anxiety, for it stands with 'Bhrama' ahd 'Mada' both of which are mental diseases. Gangādhara reads 'Vamatha,' meaning vomiting. This is very probably correct.—*T.*

† The difference between 'Dipana' and 'Pāchana' is this : the first is a mere appetiser ; the last is a digestive.—*T.*

It causes a roughness in all the ducts of the body,

It takes away strength, causes emaciation, produces swoons, and generates delirium.

It causes the mouth to become dry, and generates many other diseases brought about by excitement of the Wind.*

The Astringent Taste restores harmony among the faults.

It restrains (the stools, urine, and other secretions).†

It draws in and contracts the limbs of the body.‡

It causes sores and parts eaten away to heal or fill up.¶

It dries up the fluids of the body.

It retains or restrains all scretions.§

It alleviates phlegm and hemorrhages caused by excitement of the bile.

It sucks up all phlegmonous and other secretions of the system.

It is dry, cool, and heavy.[67]

Although possessed of these qualities, yet, if taken exclusively and in copious measure, it makes the mouth dry.

It produces pain in the heart (by contracting it).

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* 'Ruksha' is dry, being the reverse of oily. 'Khara' is sharp or, rather, rough, being the reverse of smooth. 'Vicada' is clear.—*T.*

† Generally speaking, 'Grāhi' or inspissants are medicines which dry up the fluids of the body. A particular drug is called 'Samgrāhi' when it either dries up the fluids or restrains their escape from the body or the particular parts of the body where they are generated.—*T.*

‡ 'Pidana' is explained by Gangādhara as 'ākrishya-sankocha-kara.'—*T.*

¶ 'Ropana' is explained by the same Commentator as 'Vranasya māngsādi-purana.'—*T.*

§ "*Stambhana* or constipators are medicines which, from their drying, astringent, and cooling qualities, and from their easy digestibility, increase the air and retain the secretions."—*U. C. Dutt's Mat. Med. of the Hindus.*

It causes abdominal flatulence.

It restrains the free utterance of speech.

It obstructs the ducts of the system.

It produces darkness of complexion.

It destroys virility.

Restraining the secretions (constipating them), it brings about untimely decrepitude.

It restrains the wind, urine, and stools.

It produces emaciation.

It brings about heaviness and pain in the body.

It produces thirst.

It retains fluids and secretions and prevents them from flowing or escaping out of the body.

In consequence of its being rough, clear, and dry, it brings about Hemiplegia, Paralysis, Spasmodic contractions, facial paralysis, and other diseases of the kind that spring from excited wind.[68]

Even thus the six Tastes, separately or (in admixture), taken or administered properly and in due measure, prove beneficial unto all creatures endued with life. If administered otherwise, they produce evil consequences. Hence, the physician possessed of learning should administer them properly and in due measure, with the view of producing only beneficial consequences.*[69]

Here occur some verses.

That object which is sweet in Taste and Assimilation, should be known as cooling in Energy. That which is sour in Taste and Assimilation, should be known as heating in Energy. So also

* The particle 'vā,' following 'Prithaktwena,' means, by implication, admixture.—*T.*

that object which is pungent in Taste and Assimilation, should be known as heating in energy.[1]

The virtues of objects, in brief, are gatherable from instructions as regards their Tastes. Presently, instructions are being laid down respecting those objects that are otherwise in energy or that become otherwise upon Assimilation.*[2]

Of such as Milk, as Ghee, as Chavya and Chitraka, and others of the kind, the physician should indicate the properties by (a reference to) their Taste.[3]

There are some sweet things that are, however, of heating energy, as also some astringent things and some that are bitter, and some that are bitter-astringents as the compound called Mahat Panchamula, and the meat of some animals living in marshy regions (that are so).[4]†

Rock-salt, though saline in taste, is not of heating energy ; so Amalaka (*Phyllanthus Emblica, Linn.*), though possessed of a sour taste, is not of heating energy. Arka (*a*), Aguru (*b*), and Guduchi (*c*), amongst things that are bitter, are endued with heating properties.[5]

Some objects possessed of a sour taste are of constipating effects ; while some, of the same taste, produce purging effects ; of the former, Kapithwa (*d*), is an example ; of the latter Amalaka (*e*),[6]†

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* The sense seems to be this : generally speaking, the properties of objects are gatherable from taste and assimilation. There are certain objects, however, whose properties do not obey this rule or law. What they are, will be enumerated below.—*T.*

† 'Mahat-Panchamula' consists of *Ægle marmelos*, *Echites frutescens, Roxb.*, *Gmelina arborea, Linn.*, *Bignonia suaveolens, Roxb.*, and *Premna serratifolia, Linn.*—*T*'

a. *Calatropis gigantea* or *procera* ; syn. *Asclepias gigantea ; Willd.*

b. *Aquilaria Agallocha, Roxb.*

c. *Tinospora Cordifolia, Miers* ; syn. *Menispermum Cordifolium, Willd.*

d. Kapithwa is *Feronia elephantum* ; (the wood-apple tree.)

e. Amalaka is *Phyllanthus Emblica, Linn* :

Although things possessed of a pungent taste do not lead to increase of semen, yet Pippali (*f*), and Nagara (*g*), do lead to such increase. Things possessed of an astringent taste generally increase the wind and retain the secretions, and are, besides, cooling in respect of their properties, yet Abhaya (*h*), is held to be different.[7]

For these reasons, by laying down instructions in respect of Taste alone, the properties of all objects are incapable of being indicated. Even such difference of properties is seen in objects and objects, though all of them may be possessed of even the same taste.*[8]

In consequence of its dryness, the Astringent Taste is, of all things that are dry, the foremost ; the Pungent is middling ; the Bitter is inferior.

In consequence of its heating properties, the Saline, among all things heating, is the foremost ; the Sour is middling ; and the Pungent is inferior.

In consequence of its oilness, among all things oily the Sweet taste is the foremost ; the Sour taste is middling; and the Saline taste is inferior.[9–10]

As regards cooling properties, the Sweet taste is the foremost ; the Astringent taste is middling ; and the Bitter taste is inferior.

As regards the property of heaviness, the Sweet taste is the foremost ; the Astringent taste is middling ; and the Bitter taste is inferior.[11]

As regards the property of lightness, the Bitter taste is the foremost ; the Pungent taste is middling ; and the Sour taste is

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f. *Piper longum, Linn.* ; syn. *Chavica Roxburghii.*

g. Dry ginger.

h. *Terminalia Chebula, Retz.*

* The repetition 'objects and objects' simply means different objects.—*T.*

inferior. Some are of opinion that the Saline taste is the most inferior in respect of all things that are light.*[12]

It has been said that the Saline taste is inferior as regards the property of heaviness. It is inferior also as regards the property of lightness.†

After this, the indications are being laid down of the tastes as they appear upon assimilation.[13]

Of the Pungent, the Bitter, and the Astringent, the change, upon assimilation, is generally Pungent. The Sour taste changes into the Sour. The Sweet and the Saline change into the Sweet.[14]

The Sweet, the Saline, and the Sour are the three tastes that have the property of oiliness. Hence, they are regarded as very beneficial in causing evacuations of wind, urine, and fæces.[15]

The Pungent, the Bitter, and the Astringent are the three tastes that have the property of dryness. Hence, these are seen to be productive of pain in the matter of expelling wind, fæces, urine, and semen.[16]

The Pungent taste, in respect of its after effects, is destructive of the semen ; leads to retention of fæces and urine, and to increase of wind.

The Sweet tate, in respect of its after effects, leads to easy and copious discharges of urine and stools, and increases phlegm and semen.[17]

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* The phraseology of these Verses is very terse. The first line of 12, literally rendered, runs thus : 'above sour is pungent ; thence bitter, in consequence of lightness is regarded the first.' Hence, to make the Verses easily intelligible, I expand them slightly.—*T.*

† What is said here is this : as regards heaviness, the saline taste is inferior (*vide* 11) meaning that it is not so heavy as the two others mentioned in Verse 11. In Verse 12, it is said that the saline taste is inferior to the others in lightness ; *i.e.*, it is not so light as the others. Not being, again, so heavy as the others, it is inferior both in view of heaviness and lightness.—*T.*

The assimilation of the Sour taste leads to increase of the bile, evacuation of stools and urine, and destruction of semen.

Among them all, the assimilation of the Sweet taste produces the properties of heaviness, while those of the Pungent and the Sour tastes are otherwise.[18]

The inferiority, middling character, or superiority of the indications of assimilation (of particular objects), is ascertained from the differences in respect of properties of those objects.[19]*

Some say that mild and keen, heavy and light, oily and dry, and hot and cooling, are the eight kinds of Energy which objects may have. Others are of opinion that objects have only two kinds of Energy, *viz.*, cooling and hot.

That is called the Energy of an object in consequence of which the object acts or operates on the system.

An object which has no Energy can have no action (upon the system.)

Every action proceeds from Energy.[20-21]

That is called the Taste of objects which is perceived as soon as the objects are brought into contact (with the tongue.)

That is called Assimilation which is ascertained from the completion of the action.

That is called Energy which is ascertained from the retention of the object within the body and its first contact with the tongue.†[22]

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* As explained by Chakrapāni, what is stated here is this : objects may be stweet, sweeter, or sweetest. The indications of assimilation, therefore, must be inferior, or middling, or superior, according to the measure or degree of sweetness. So, with respect to the other tastes. Different degrees would produce those indications in different measure.—*T.*

† 'Vipāka' and 'Virya' are here defined. 'Vipāka' literally means cooking. The 'vipāka' of an object, therefore, indicates its cooking or digestion in the stomach. Instead of digestion, which is a common word, I have adopted the word assimilation as more consistent with scientific dignity. 'Adhivāsa' means, as explained by Chakrapāni,

Where uniformity is observed (between two objects) in respect of taste, energy, and assimilation, but a difference or distinction occurs in their operation or effect, such distinction is said to arise from what is called the potency of the objects.[23*]

Chitraka (*Plumbago Zeylanica, Linn.*) is pungent in taste, and pungent in assimilation, and hot in energy. So is Danti (*Baliospermum montanum* ; syn. *Croton polyandrum, Roxb.*) But Danti operates as a purgative (while Chitraka does not). This occurs through the potency of Danti.[24†]

Poison is said to destroy poison. This is due to potency (of the poison used to destroy another previously administered).

Certain objects act upwards (as fruits of *Randia dumetorum*) ; while others, (as Trivrit or *Ipomœa Turpethum*) act downwards. This difference of action is brought about by difference of potency.[25]

The diverse kinds of acts which result from gems and other articles worn on the body are all due to the potency of those objects. Potency is said to be inconceivable.[26‡]

Some object produces the intended action through taste ; some through energy ; some through the properties ; some through assimilation ; and some through potency.[27]

'Sahāvasthāna,' *i.e.*, lying of the object within the body, implying its retention within the system. Energy is ascertained from the symptoms that manifest themselves *after* contact and *before* assimilation. Thus, pepper is pungent, judged by what appears from its contact with the tongue. It is keen and hot ; these constitute its energy ; whether it is constipating or otherwise, whether it increases semen, &c., are results depending upon assimilation or digestion. Those results are technically called assimilation.—*T.*

* This is illustrated in the next Verse.—*T.*

† That operation or effect of an object which is not due to taste, energy, and assimilation, is said to be due to potency. Potency is said to be inconceivable, being incapable of ascertainment by mere knowledge of taste, energy, and assimilation.—*T.*

‡ Gems are commonly worn, as also roots and barks, &c., enclosed within little drums of gold, in the belief that these ward off evil and particular diseases. The diverse kinds of action manifested by these is due to what must be called their potency.—*T.*

In cases where there is uniformity of attributes in Taste and the others *(viz.*, in Energy, Assimilation, and Potency), Tasteis subjugated by Assimilation ; both of them, again, are subjugated by Eenergy ; and all three are subjugated by Potency. Even such is the natural force of each of these.*[28]

By what has been said above, Assimilation and Energy and Potency have been sufficiently explained.

We shall, after this, lay down instructions respecting the modes by which the (six) Tastes may be ascertained.[29]

An object having a sweet taste, when placed in the mouth, olifies it (*i.e.*, dispels all sensation of dryness), produces pleasure and joy, and also a sensation of softness. By these is Sweetness ascertained. Besides, the whole mouth seems to be filled with it and a sensation of adhesion results from it.[30]

From tenderness of the teeth, the appearance of saliva, of perspiration (on the body), awakening of the mouth, and a burning sensation of both the mouth and the throat, as soon as the object is placed in the mouth, one should say that its taste is Sour.[31]

That object which, when placed in the mouth, produces a temporary sensation of pleasure and, causing the appearance of saliva and other secretions from the glands of the mouth, fills it with a sensation of softness and soon after with a sensation of burning, should be known as Saline in taste.[32]

That object which, as soon as it is brought into contact with the tongue, produces a sense of pain and pinches it and, causing also a sensation of burning, leads to a discharge of secretions from the mouth, nose, and eyes, is said to be Pungent.[33]

That object which, on coming into contact with the tongue, pains it much and destroys its relish, and which, producing the sensa-

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* *Vide* note at the end of this Lesson.

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tion of dryness and the reverse of sliminess, makes us cheerless, should be known as Bitter.[34]

That object which brings upon the tongue a sensation that is the very reverse of sliminess, as also of contraction and rigidity, and which seems to contract the throat also and stretch the heart, is to be known as possessing the Astringent taste.[35]

Unto the illustrious Punarvasu the son of Atri, Agniveça said, —O illustrious one, we have heard duly thy words fraught with truth and wealth of meaning on the subject of drugs and their action. We desire now to listen to thy instructions in detail on the indications of the unsuitability of dietary modifications.[1*]

Unto him the illustrious son of Atri said that certain things being hostile to the elements or ingredients of the body, (if taken) produce hostile effects on those elements or ingredients.

Of these, some (though suitable to the ingredients of the body) become hostile to those ingredients in consequence of their being mixed with others that are hostile.

Some become hostile in consequence of dressing or of admixtures made for giving them relish. Some become so through considerations of place, time, measure, &c.

And lastly, some become so in consequence of their nature.[2]

On this subject, of those things which are very generally used as food, we shall lay down instructions on only a portion, selecting only those that are hostile.[3]

Fish should never be taken with milk. Both of these are sweet in taste. They are, again, sweet in assimilation. Being highly emollient, they retain the secretions (without allowing them to escape) and thus cause a heaviness or fulness of the body. One of them (milk) is of cooling energy ; the other (fish) of heating energy ; they are thus of opposite energies. In consequence of

* This and the following aphorisms are in prose. Hence I number them anew, beginning with 1.—*T.*

their being thus of opposite energies, they corrupt or defile the blood. In consequence, again, of their being highly emollient, they stop the pores and passages through which all impurities escape.[4]

Having heard these words of Atri's son, Bhadrakāpya, addressing Agniveça, said,—All varieties of fish may be taken with milk, with the single exception of *Chilichima.** This variety of fish has scales. All over its body there are lines of red. In shape it resembles the Rohitaka (*Cyprinus Rohita*). It generally disports on mire (marshy regions having little water). If this fish is eaten with milk, without doubt some disease arising either from (defiled) blood or suppression of impurities would arise ; or, the eater may even meet with death.[5]

It is not so,—said the illustrious son of Atri. The prohibition extends to all fishes, for none of them are to be taken with milk. The Chilichima is particularly interdicted. In consequence of its emollient character in excess, it generates such diseases (*i.e.*, those born of blood and those due to suppression of secretions) as are characterised by aggravated symptoms. It is capable also of generating poisonous juices in the stomach.[6]

The meat of domesticated animals, of those that live in marshy regions, and of those that are aquatic, should never be taken in conjunction with such things as honey, sesame oil, molasses, milk, Māsha *Phaseolus radiatus*), Mulaka (*Raphanus sativus, Linn.*, *i.e.*, garden radish), lotus stalks, and such paddy as have put forth sprouts.

If these be taken, such diseases may be generated as Deafness. Blindness, Paralysiss Agitans, Rigidity (of the body), Lassitude, dumbness (or partial suppression of the voice), and nasal voice. Or, such food may bring about death itself.[7]

The potherbs called Paushkara, and those called Rohinika, as also pigeons fried in oil, should not be taken with honey and milk.

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* Spelt variously. It is a kind of sprat ; probably, *Clupea Cultrata.—T.*

If these be thus taken, then corruption (through excess of impurities) of blood, exhaustion (or lassitude) of the nerves, Delusions, pain and heat with a puffiness in the temples and forehead, Bronchocele, and the red eruptions called Rohinikā, may be generated. Such food may even bring about death.[8]*

Having taken Mulaka, (*a*), Laçuna, (*b*), Krishnagandhā, (*c*), Arjjaka (*d*), Sumukha (*e*), Surasā (*f*), and such other things, one should not take milk, through fear of Leprosy.[9]

Bamboo leaves and ripe Lakuchas (*g*) should never be taken with honey and milk. If taken, it may bring about death, or loss of strength, of complexion, of energy, and of vital seed. Indeed, such food may bring about various diseases with violent symptoms, or even impotence.[10]†

Ripe Lakuchas should not be taken with the juice (or broth) of *Phaseolus radiatus*, or molassès, or ghee, in consequence of these being hostile to the former in properties.

Amrātaka (*h*), Mātulunga (*i*), Lakucha (*j*), Karamardda (*k*),

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* 'Paushkara' implies the leaves of Pushkara or the lotus. 'Rohini' is 'Katurohini,' *i.e.*, *Picrorrhiza Kurroa, Royle.—T.*

a. *Raphanus sativus, Linn.*

b. Garlics.

c. *Moringa Pterygosperma,*

d. A variety of *Ocimum sanctum.*

e. Ditto.

f. Ditto.

g. *Artocarpass Lakoocha, Roxb.*

† 'Jātu' is not, here, the well known Sanskrit particle. 'Jātu Cāka' is, as explained by Chakrapāni, 'Vanca-patrikā' or Bamboo leaves. At some seasons, these leaves are eaten by the poorer classes in India.—*T.*

h. *Spondias mangifera, Pers.*

i. *Citrus medica, Linn.*

j. *Artocarpus Lakoocha, Roxb.*

k. *Carissa Carandas, Linn;* syn. *Carissa congesta, Wight.*

Mocha (*a*), Dantaçatha (*b*), Vadara (*c*), Kaçāmra (*d*), Bhavya (*e*), Jāmvava (*f*), Kapittha (*g*), Tintiḍika (*h*), Pārāvata (*i*), Ākshota (*j*), Panasa (*k*), Nārikela (*l*), Dāḍima (*m*), Āmlaka (*n*), and such other sour things, liquid or solid, are hostile to milk. 12.

So Kangu (*o*), Varaka (*p*), Mukushthaka (*q*), Kulattha (*r*), Māsha (*s*), and Nishpāva (*t*), are hostile if taken with milk. The potherb called Padmottarikā (*u*), Sugar-Maireya (*v*), and honey, if taken together, become hostile (owing to their incompatibility), and excite or provoke the wind exceedingly.[13]

The drinking of Mantha* after taking frumenty (*Pāyasa*) exceedingly provokes the phlegm. Such drink is hostile to the

a. This word is used for various things. Here it probably implies the fruits of *Moringa pterygosperma*.

b. This also is a word that is used for Kapittha (*Feronia elephantum*), or Karamardda (*Carissa Carandas*) or a variety of citrus.

c. *Zizyphus Jujuba, Lamk.*

d. *Mangifera sylvatica, Rxb.*

e. *Dillenia Indica, Linn.*

f. *Eugenia Jambolana, Lamk.*

g. *Feronia elephantum.*

h. *Tamarindus Indica, Linn.*

i. A variety of citrus.

j. *Juglans regia, Linn.*

k. *Artocarpus Integrifolia, Linn.*

l. *Cocos nucifera, Linn.*

m. *Punica granatum, Linn.*

n. *Phyllanthus Emblica, Linn.*

o. *Setaria Italica, Kunth.*

p. Some texts read 'Vanaka'. Chakrapāni notices 'vanaka' and comments upon it, saying, 'vanaka vanako-dravah' which does not seem to be very intelligible. If 'varaka' be accepted, it would mean 'van-mudga' which, however, is the same as 'Mukushtaka'. *Vide* note *q* below. Probably it means 'Kshetpaprā' or *Oldenlandia herbacea, D. C.*

q. Called also 'Vana-mudga ; *Phaseolus aconitifolus, Jacq.*

r. *Dolichos uniflorus, Lamk* ; syn. *Dolichos biflorus, Roxb.*

s. *Phaseolus radiatus, Roxb.*

t. *Vigna catjang* ; syn. *Dolichos sinensis, Linn.*

u. Called also 'Kusumbha çāka.' *Carthamus tinctorius, Linn.*

v. 'Sarkara' is an adjective of 'Maireya, which is a kind of wine.

* 'Mantha' is a dish of barley meal with *Ghee* and water. It is a kind of gruel porridge. 'Pāyasa' is rice boiled in sugar and milk ; a kind of frumenty.—*T.*

food mentioned. Upodikā (*Basella rubra, Linn*) boiled with pounded sesame, induces diarrhœa.[14]

The meat of cranes is hostile to the wine called Vāruni and Kulmāsha. That meat, if fried in the fat of the boar, is capable of bringing about death in course of the very day.*[15]

The flesh of the peacock, if taken with castor-oil and roasted on fire made of the castor-oil plant, is capable of bringing about death the very day.[16]

The flesh of the bird called Hāritaka (the green or wood pigeon), roasted on a fire made of the wood of Kadamba (*Nauclea Cadamba, Roxb.*) brings about death the very day. If taken, with the ashes of such fire or dust on it, mixed with the wine called Kshaudra, it induces death.†

Pippali boiled in oil obtained from frying fish, as also Kākamāchi (boiled similarly), if taken with honey, induces death.‡[18]

Honey taken in a heated state, or taken by a person afflicted with heat, induces death.[19]

Honey and Ghee in equal portions, honey and rain water mingled in equal measures, honey and Pushkara seeds, warm water drink after the taking of honey, Bhallātaka and warm water, Kampillaka boiled in whey, stale Kākamachi, the flesh of Bhāsa roasted on a spit, are incompatible combinations. (Hence, if these be taken, disease and even death may be produced).

We have thus laid down (what kinds of food are incompatible) agreeably to your question.¶[20]

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* 'Valākā' is a small kind of crane. 'Vāruni' is a kind of wine. 'Kulmāsha' is sour gruel that is prepared by the spontaneous fermentation of rice boiled in water. It is commonly called 'Kānji'.—T.

† 'Hāridra' or 'Haridra' is another name of *Nauclea Cadamba, Roxb.—T.*

‡ Pippali is *Piper longum, Linn.* Kākamachi is *Solanum nigrum, Linn.*

¶ Pushkara-vija are seeds of the lotus.

Bhallātaka is *Semecarpus Anacardium, Linn.* The poison of the fruit is eliminated by an artificial process.

Kampillaka is *Mallotus Philippensis*; syn. *Rotteleria tinctoria, Roxb.*

Kākamāchi (as already explained) is *Solanum nigrum, Linn.* Bhāsa is a species of aquatic fowl.

(*Here occurs a verse.*)

Whatever diet excites the faults without being able to dispel or drive them out of the system, becomes a source of affliction or disease.[21]

Diet that is incompatible is said to be the cause of the following diseases, *viz.*, Impotence, Blindness, Erysipelas, abdominal dropsy, malignant Boils, Lunacy, Fistula-in-ano, Swoons, Vertigo, Flatulence, choaking of the throat (with suppression of the voice), chlorosis and anæmia, acidity of the stomach (such that no food is capable of being retained), Leprous blotches, Leprosy, diseases that affect the Grahani, Pulmonary consumption, Bilious hemorrhage, Fever, Inflammation of the schneidenian membrane, with loss of the sense of smell, incapacity to beget healthy offspring, as also death itself.[22]

The following causes or operations are the remedies of these diseases and of others that are generated by incompatible diet.

They are vomiting, purging, and all such means as are fitted for neutralising the several kinds of incompatible food that have been taken, as also (previous) correction of the body by use or administration of such food or articles as are capable of neutralising the several kinds of incompatible food if they are taken.*[23]

(*Here occurs a verse.*)

All diseases that are generated by the taking of incompatible food are destroyed by purging, and vomitting, and neutralising agents, and by the previous administration or use of such articles as are beneficial.[24]

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* The concluding portion of this aphorism refers (as pointed out by Chakrapāni) to the prevention of diseases due to incompatible food. The sense is that if such neutralising food or articles are previously taken, then the several kinds of incompatible food taken do not succeed in generating the diseases they are otherwise capable of generting.—T.

(Here are some verses containing a summary.)

The different opinions of the great Rishis in the matter of ascertaining (the number of) Tastes, the classification of objects, with their properties and operations, enumeration of objects as dependent on tastes,[1] the reasons for enumerating the Tastes, the indications of manifest and unmanifest Tastes, the indications of the attributes of *Para*, &c., laid down separately for each,[2] the reason for which the Tastes are numbered six though each of them consists of the five primal elements in different proportions, the preponderance of those elements in consequence of which some Tastes act upwards and some act downwards,[3] particular exposition of each of the six Tastes according to their respective properties or attributes and operations, how the attributes and operations of objects are ascertainable from their Tastes and what the exceptions are of the rules laid down for that purpose,[4] what are foremost, what inferior, and what middling among the Tastes in the matter of their heaviness and lightness, the indications of Assimilation as also of Potency, the several kinds of Potency,[5] the respective indications of the six Tastes, (*i. e.*, those by which they are capable of being discriminated), the several objects that are incompatible with each other or one another, and the effects they produce when taken together,[6] the diseases that are generated by taking food consisting of incompatible ingredients, and the remedies prescribable for those diseases, have all been laid down in this Lesson called Ātreya-Bhadrakāpya.[7]

Thus ends the Twenty-sixth Lesson, called Ātreya Bhadrakāpya, in Agniveça's treatise as revised by Charaka.*

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* Verse 28 of the Lesson which concludes the observations of the Rishi on Taste, Assimilation, Energy, and Potency, is important. What is stated there is that so far as the operation of drugs in concerned, Assimilation overpowers Taste ; Energy overpowers both ; and Potency overpowers all three. A certain object may be pungent in Taste but sweet in Assimilation. The physician, in selecting it, should be guided by its nature as observable on Assimilation. Where, again, the Energy of the object is different, that should guide the selection. Finally, Potency would claim consideration above the three others.—*T*.

LESSON XXVII.

We shall, after this, expound the Lesson on the ordinances relating to food and drink. Thus said the illustrious son of Atri.[1]

Physicians skilled in the science of Life say that food and drink that are agreeable in point of color, scent, taste, and touch, and consistent with the ordinances laid down, are the very Life of those living creatures that are said to be animated. This appears from the visible effects thereof. In consequence, again, of the fuel of food and drink is the existence of the (digestive) fire. Food and drink develop strength of both body and mind.

If taken according to the measure that is directed, food and drink lead to the growth of the several ingredients of the body, of strength and complexion, and contribute to the cheerfulness of the senses. If taken otherwise, they become injurious.*[2]

Hence, O Agniveça we shall expound in detail what the ordinances in detail are of food and drink for explaining (to men) what is beneficial and what injurious.[3]

From its nature, water forces out impurities; salt assists at the flow of all liquid substances; strained ashes assist at digestion; honey unites dislocated or dissociated parts; Ghee produces lubricity and unctiousness; milk makes us vigorous; meat adds to our growth; the juice (of meat) leads to gratification; alcohol perforates and renders infirm; the wine called Sidhu furrows the body; the juice of the Drākhā (*Uvæ passæ*) excites or increases the appetite; the inspissated juice of the sugar-cane stores up many faults; curds produce intumescences; dry oil-cakes cause depression and sorrow; the soup of Māsha (*Phaseolus radiatus*) increases the quantity of fæces; strained (saline) ashes are des-

* 'Prāninām Prānisamjakānām' means, as pointed out by the Commentator, 'those among living creatures that are animate.' Under living creatures are included both men and trees. Animate existence, it would seem, would, according to the author, exclude trees.—T.

tructive of vision and vital seed; save Dāḍima (*Punica Granatum, Linn.*) Amalaka (*Phyllanthus Emblica, Linn.*) and all other sour things are provocative of bile; save honey that is old, and Çali rice and barley and wheat, all sweets are provocative of phlegm; save the sprouts of Vetra (*Calamus Rotang, Linn*) and the leaves of Patola (*Tricosanthes dioica, Roxb.*), almost all bitters are provocative of the wind and destructive of virile power; save Pippali (*Piper longum, Linn.*) and dry ginger, all pungents are provocative of wind and destructive of the virile power.[4]

After this we shall expound the diverse articles of food according to their respective groups or classes.[5]

Çuka paddy (*a*), Çami paddy, (*b*), meat, potherbs, and fruits,—each constitutes a group; these with Harita (*c*), Wines, Water, Milk, and Sugar-cane, and the modifications of Milk and those of sugar-cane, constitute the ten and two groups of food prepared (cooked) and unprepared (uncooked).

They are being explained with reference to their tastes, potency, and assimilation.[6–7]

The red Çāli, the Mahāçāli, Kalama, Çakulākrita, Churnaka, Dirghaçuka, Gaura, Pānduka, Lāngula, Sugandhika, Lauhavāla, Çārikā, Pramodaka, Patanga, Tapaniya, and all other varieties of Çāli that are beneficial, are cooling in potency; in taste and assimilation, they are sweet, capable of exciting the wind a little, a little constipating, oily, nutritive, and increasing semen and wine.*[8–10]

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a Cuka paddy, as a group, includes all varieties of paddy or rice.

b. Cami paddy, as a group, includes all varieties of *Phaseoli* and pease. Grains generated within cods are so called. They are called paddy or Dhānya in consequence of their being seeds.

c. All birds and fowls are included in this.

* The several varieties of paddy here mentioned belong, as observed by Chakrapāni, to various parts of India. They have many local names. Chakrapāni remarks that he would confine himself to such names as were current in Gauda or Bengal. The red Cāli is, of course, well known. The Mahāçāli or great Cāli used in those days to be grown in Behara (the Magadha country). Kalama is spoken of Chakrapāni as grown in

Amongst these, that which has been mentioned first, *viz*, the red Çāli, is the foremost.

The red Çāli allays thirst, and subjugates all the three faults when they are excited.

Mahāçāli is next to red Çāli in virtues. Kalama is next to Mahāçāli (and each of those coming after is lesser, and lesser in the possession of virtues). [12]

Yavaka, Hāyana, Pānçu, Vāpya, Naishadhaka, and others, included within the class called Çāli, resemble the red Çāli and others mentioned before, in respect of their merits and demerits.*[13]

That variety of paddy which is called Shashtika is cooling, oily, heavy, agreeable, destructive of all the three faults, and invigorates the body and makes it hard.

In all these respects, Shashtika is the foremost; its two species which are white and dark are possessed of the same virtues in a lesser and lesser degree.[14]

Baraka, Uddālaka China, Çārada, Ujjwala, Darddura, Gandhana, and Kuruviddha, are like Shashtika. They differ, indeed, from it, very little in virtues.†[15]

Vedāgrahāra. The *Ayuvedārtha Chandrikā* speaks of it as grown in Kāshmiaa. Cakulākrita, or as some manuscripts have it, Kuçalākrita, was grown in Crāvanti. One of the latest Commentators reads 'Cakunārhita,' *i.e.*, 'brought by birds' from a distant country. The other varieties have not been commented upon.—T.

* Yavaka is not Yava or wheat, but a kind of small grain which the Rishis included in the class called paddy.

Hāyana is a variety of paddy difficult to identity.

Pānçu is equally difficult to identity.

Vāpya is a species of paddy that grows in deep water.

Naishadhaka was grown in the country of the Nishadhas.

All these seem to be local names.

The medical lexicons mention them merely as 'varieties of paddy'.—T.

† These are different varieties of paddy. The names appear to be local. Cārada is that which is reaped in autumn. Gandhana is a fragrant variety. Probably, it is what in Bengal is known under the name Sāmati or Manibhoga or Rāndhanipāglā. China probably came from China or further Asia.—T.

That variety of paddy which is called Vrihi is sweet, sour in assimilation, provocative of the bile, and heavy.[16]

The paddy called Pātala (called also Āçu in consequence of its being reaped very quickly, for it is gathered in the month of Açwin), increases fæces and urine, enhances the heat of the body, and provokes all the three faults.[17]

The paddy called Koradusha, and that called Çyāmāka, are astringent, sweet, and light. They provoke the wind, destroy phlegm and bile, are cooling and constipating, and dry up the fluids of the body.*[18]

Those varieties of paddy which go by the names of Hasti-Çyāmāka, Nivāra, Toyaparni, Gavedhuka, Praçātikā, aquatic-Çyāmakā, Lohityānu, Priyangu, Mukunda, Jhintiga, Muti, Charukā, Baraka, Çivira, Utkata, and Jurnābha,, all resemble the Çyāmāka in their virtues.†[19–20]

Yava (*Hordeum hexastichum, Linn.*) or barley, is dry, cooling, heavy, agreeable, and enhances the wind and the fæces. It makes the body consistent and hard, is of astringent taste, invigorating, and destructive of all affections due to phlegm.[21]

Venuyava (a variety of the above) is regarded as dry, astringent as regards its principal taste and sweet as regards its secondary taste, destructive of phlegm and bile, as also of abdominal fat, worms, and poisons, and invigorating.[22]

Godhuma (wheat) unites fractures, is destructive of wind, agreeable in taste, cooling, prolongs life, promotes nutrition and increases corpulency, enhances the semen, is oily, makes the body consistent and hard, and is heavy.[23]

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* Cyāmāka is *Panicum frumentaceum, Roxb.*

† The varieties here mentioned are very small kinds of paddy. Most of them grow wild and are gathered when ripe, by special processes. Many of these do not really fall within the genus *Oryza Sativa*, but the Rishis followed the popular phraseology in calling them all as paddy.—T.

Nāndimukhi and Madhuni are sweet, oily, and cooling.

Thus ends the first group consisting of the diverse varieties of the grain called Çuka-dhānya.*[24]

Here ends the Cuka-Dhanya group.

Mudga (*Phaseolus Mungo, Linn.*) is astringent sweet in taste, dry and cooling; in assimilation it is pungent; it is, besides, light, clear, and destructive of both phlegm and bile. It is the foremost of all things whose soup or boiled juice is taken.[25]

Māsha (*Phaseolus radiatus Roxb.*) increases the semen, is greatly destructive of wind, oily, warm, sweet, heavy, invigorating, increases the quantity of fæces, and if weakness or loss of virile power takes place, it restores that power quickly.[26]

That variety of this article which is called Rājamāsha (*Vigna sinensis, Savi,* syn. *Dolichos sinensis, Linn.*) has consistency, creates a relish for food, causes phlegm, semen, acidity, and bile. It is agreeable, provocative of wind, dry, astringent in taste, is, clear, and heavy.[27]

That variety of Māsha which is known by the name of Kulattha (*Dolichos biflorus, Roxb.*) is warm and astringent; in assimilation it is sour; is destructive of phlegm, semen, and wind. It is an inspissant, and is beneficial in consumption, hiccup, asthma, and piles.[28]

Makushtaka (called also Van-Mudga, *Phaseolus lobatus,*) is sweet in taste and assimilation, an inspissant, dry, and cooling. It is beneficial in hæmorrhages, Fevers, and other diseases.[29]

Chanaka (*Cicer arietinum, Linn*), Masura (*Cicer lens, Roxb*; syn. *Vicia lens, Benth*), Khandika (*Pisum sativum, Linn*), and other kinds of pulses and pease are light, cooling, sweet, astringent, and dry. They are beneficial in affections of bilious,

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* Both Nāndhmukhi and Madhuni are varieties of wheat (*Triticum vulgare, Linn.*). Dhānya, as previously shown, includes grain of almost every species. By Cuka-Dhānya is meant all bearded grains.—T.

phlegm. They are also regarded as praiseworthy in the preparation of soups and plasters. Amongst them all, Masura (*Cicer lens, Roxb.*) is an inspissant for it dries up the fluids of the body; while Kalāya (or Khandira, *Pisum sativum, Linn.*), is highly provocative of wind.[30–31]

Tila (*Sesamum Indicum, Linn.*) is oily, heating, sweet, keen, astringent, and bitter. It keeps the skin soft, promotes the growth of hair, increases strength, is destructive of wind, and creates phlegm and bile.[32]

The different varieties of beans are heavy, sweet, cooling, destructive of strength, and possessed of drying qualities. When oilified, they are fit to be eaten by men endued with strength.[33]

The particular variety of beans called Cimvi (several species of *Dolichos* are known by it) is dry and astringent. It provokes the wind within the stomach. It does not benefit the semen. It is not beneficial to the eyes also. It takes a long time for digestion.[34]

Āḍhaki (*Cytisus Cajan, Linn*; syn. *Cajanus Indicus, Spreng.*) is destructive of phlegm and bile; provokes wind; and allays phlegm and wind when both are excited together.

Avalguja (called also Somrāja, *Vernonia anthelmintica, Willd*; syn. *Senatula anthelmintica, Roxb.*), Eḍagaja (called also Chakramardda, *Cassia Tora, Linn.*) and Nishpāva (called in Bengali, Barbati, *Vigna catjang*), are provocative of wind and bile.

Kākānda (a black variety of the beans called Cimvi), Umā (called also Atasi, *Linum usitatissimum, Linn.*), and Ātmaguptā (called also Alkusi, *Mucuna pruriens*) produce effects similar to those of Masha (*Phaseolus radiatus.*)

Thus ends the second group, called Çami Dhānya, as expounded by the Rishi.[35–36]

Here ends the Cami-Dhānya Group.

The cow, ass, mule, camel, horse, leopard, lion, bear, ape, wolf, tiger, hyena, the hairy dog called Babhru, cat, mouse, fox, jackal,

hawk, dog, Chāsha (*a*), crow, Caçaghni (*b*), Madhuhan (*c*), Bhāsa (*d*), vulture, owl, Kulingaka (*e*), Dhunikā (*f*), and the ospreys,— these beasts and birds are called Prasahas.*

Çweta (*g*), Çyāma (*h*), Chitra-pushta (*i*), Kālaka (*j*), Kākuni-mriga (*k*), Kurchikā (*l*), Chillita (*m*), frogs, Iguana, Çalwaka (*n*), Gandaka (*o*), Kadali (*p*), Nakula (*q*), and Çwāvit (*r*), these animals are classed as Bhumiçaya (or living in holes).[37–40]

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a. Ordinarily applied to the blue jay (*Coracias Indica*); sometimes, it is applied to the kingfisher.—T.

b. Literally, the animal that kills rabbits. It is applied to a bird of prey. The Commentator is content with telling us only this.

c. Gangādhara says that this bird is commonly called Mahuā in Bengal.

d. Bhāsa is the fish-eating kite.

e. Otherwise called Vana-Chataka. A variety of the sparrow.

f. Otherwise called Chataka. The ordinary sparrow.

* Lower down in this Lesson the Rishi explains that the name 'Prasaha' is applied to those beasts and birds in consequence of the suddenness and force with which they seize their food and devour it.—T.

g. The Commentator Gangādhara, without explaining what is implied by it, contents himself with observing that it is a well-known animal. It is difficult to say whether the word is used for a bird or a beast.

h. Cyāma is identified by Gangādhara with a bird of a darkish hue.

i. "A well-known bird known by this name in a particular province" observes Gangādhara. Difficult to identify.

j. Some texts read 'Kilaka' and some 'Kānaka'. It is believed to be a small variety of 'chataka' or sparrow.

k. Some texts read 'Kākuli-mriga'. Gangādhara observes that among common people it is known by the name of 'Kāuni-mriga;' what that is, is not well-known.

l. Some texts incorrectly read 'Kuchikā'. It is the well-known fish called 'Kunchia' in Bengal. It is a variety of eel.

m. Some texts incorrectly read 'Chillaka'. It is commonly called 'Chiāda,' observes Gangādhara. It is probably a provincial name.

n. Commonly called 'Sejāda' observes Gangādhara. Difficult to identify.

o. Otherwise called 'Swarna-Godhā'. A variety of iguana, of golden color.

p. A small variety of deer, called 'Kadali-patta'.

q. Mungoose.

r. Literally, 'one that knows the dog.' It is used to imply the porcupine.

Srimara (*a*), Chamara, (*b*), Rhinoceros, Buffalo, Gavaya, (*c*), Elephant, Nanku (*d*), Boar, and Ruru (*e*), are regarded as amphibious animals. 41

Tortoise, crab, fish, porpoise, whale, oysters, conchs, otter, crocodile, Chaluki (large variety of porpoise), Makara (*f*) and others, have been said to be aquatic animals.

Those that live and move on the surface of the waters are now being said. They are swans and geese, Krauncha (*g*), Valākā (*h*), cranes, Kārandava (*i*), Plava (*j*), Çarāri (*k*), Pushkarāri (*l*), Keçari (*m*), Mānatundika (*n*), Mrinālakantha, (*o*), Madgu (*p*), Kādamva (*q*), Kākatundika (*r*), Utkroça (*s*), Pundarikāksha (*t*), Megharāva (*u*), Amvu-

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a. The Commentator explains that Srimara is a large species of boar. The lexicons also give 'Srimaro-mahācukarah'.

b. An animal of the deer species, having a fine tail. The Yak or *Bos Gruniens.*

c. A species of ox; the *Gayal*; erroneously classed by Hindu writers among deer.

d. Any ordinary deer of two horns.

e. A large species of deer, having many horns.

f. Sharks and other animals of the kind are implied by it. The word 'Makara' as used in Sanskrit literature is a fictitious animal like the griffin and others of the class.

g. The Commentator observes that it is a kind of large crane.
Wilson thinks it is a variety of the heron, *viz.*, *Ardea jaculator.*

h. Otherwise called, as observed by the Commentator, 'Kānavaki'. A small variety of crane.

i. A variety of duck.

j. Literally, anything that goes by leaps and bounds. A small species of water-fowl is implied. The word, however, sometimes means a frog.

k. Spelt variously. Written sometimes as 'Carāli.' A species of water-fowl that is supposed to drive away all other fowl from the tank in which it lives and to eat up all the fish in it.

l. The Commentator says that it is otherwise called 'Nārālipakshā'; evidently a provincial name.

m. Otherwise called 'Dirghāli' as observed by the Commentator.

n. Otherwise called 'Mātundi' as observed by the Commentator.

o. Difficult to identify.

p. The shag.

r. A gallinule of the white variety.

s. A variety of osprey.

t. An aquatic fowl with large red eyes.

u. Otherwise called 'Meghanāda'.

Kukkuti (*a*), Ārā (*b*), Nandimukhi (*c*), Vāti (*d*), Sumukha (*e*), Sahachārin (*f*), Rohini (*g*), Kāmakāli (*h*), Sārasa (*i*), Raktaçirshaka (*j*), Chakravāka (*k*), and other fowl.

Prishata (*l*), Sarabha (*m*), Rāma (*n*), Cwadangshtrā (*o*), Mrigamātrikā (*p*), Caça (*q*), Urana (*r*), Kuranga (*s*), Gokarna (*t*), Kottakāraka (*u*), Chārushka (*v*), Harina (*w*), Ena (*x*), Camvara (*y*), Kālapuchcchaka (*z*), Rishya (a), and Tarapota (b), should be known as animals of the wilderness.[47–48]

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a. Difficult to identify.

b. Ditto.

c. Ditto.

d. Ditto.

e. Ditto.

f. Ditto.

g. Ditto.

h. Ditto.

i. The Indian crane. *Ardea Sibirica.*

j. A variety of the above with a red head.

k. The ruddy goose, commonly called in India the Brāhmani duck or goose. Anas casarca.

l. The porcine deer.

m. Not the fabulous animal that is stronger than the lion, but a species of deer. The Commentator describes it to be as large as the camel and having large horns also.

n. A variety of deer. Probably, the large wild goat of the Himalayas.

o. A variety of deer having four horns. The Commentator describes it as occurring at Kārtikapore

p. The Commentator describes it as a big-bellied deer of the vaccine shape.

q. The hare. The name, however, is sometimes applied to a species of deer.

r. A species of hare.

s. The antelope.

t. A variety of deer. Wilson thinks it probably means the Nilgau which abounds in the Himalayas. The Commentator says it is otherwise called the Gomvā deer.

u. The Commentator describes it as a kind of deer.

v. A variety of deer.

w. It is a generic name applied to all animals of the deer species. Here it implies the spotted deer of the N. W. Provinces.

x. Otherwise called 'Krishnashāra.' The belack antelope.

y. Otherwise called Gavaya. A variety of deer.

z. A species of antelope having a black and hairy tail.

a. The painted or white-footed antelope.

b. A variety of deer.

Lāva (*a*), Vārttiraka (*b*), Vātika (*c*), Kapinjala (*d*), Chakora (*e*), Upachakra (*f*), the crimson Kukkubha (*g*);[49]

These, beginning with Lāva, are called *Vishkiras*, † as also those named below and beginning with Varttaka; *viz*, Varttaka (*h*), Varttikā (*i*), Varhi (*j*), Tittiri (*k*), Kukkuta (*l*), Kanka (*m*), Cārapadendrābha (*n*), Gonardda (*o*), Girivarttaka (*p*), Krakara (*q*), Avakara (*r*), and Varāha (*s*).[50-51]

Catapatra (*t*), Bhingarāja (*u*), Koyashthi (*v*), Jivajivaka (*w*),

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a. A sort of quail. *Perdix chinensis.*

b. The Commentators explain it as a species of francoline partridge. The *Ayurvedārtha Chandrika* states that this is called in Bengal *Babui*, and in Northern India, Bātera.

c. A variety of the above. Called also Vattahi.

d. The francoline partridge. Otherwise called *Chātaka* in Bengal and Northern India. Its cry is regarded by the commnn people as a petition to the clouds for a shower, resembling the sound of *Phatik-jal.* It is also called the white Tittira.

e. The bartevelle or Greek partridge. *Perdix rufu* or *Tetrao rufus.*

f. A variety of the ruddy goose.

g. The wild cock. *Phasianus gallus.* 'Raktavarnaka,' as remarked by Chakrapāni, is an adjective of Kukkubha.—T

† Those animals that find out their food with the aid of their claws and pick them up like the cock.—T

h. A sort of quail. Wilson thinks it implies the variety known as *Perdix olivacea.*

i. Chakrapāni says that it is a variety of the above.

j. The peacock.

k. The francoline partridge.

l. The cock.

m. The heron.

n. The Commentators say that it implies the fighting heron, or *Malla-kanka.*

o. The *Sārasa* or Indian crane.

p. The mountain Varttaka.

q. A variety of partridge. Wilson thinks it implies the *Perdix sylvaticus.*

r. A variety of partridge.

s. The boar.

t. Otherwise called Kāshthakubārika. The Indian wood-pecker.

u. A variety of the shrike. Probably, the *Lanius malabaricus.*

v. The lapwing.

w. A variety of pheasant.

Kairāta (*a*), Kokila (*b*), Atyuha (*c*), Gopāputra (*d*), Priyātmaja (*e*), Latwā (*f*), Latwāshaka (*g*), Vabhru (*h*), Vatahā (*i*), Dindimānaka (*j*), Jati*, Dundubhivāshkara (*k*), Lohaprishta (*l*), Kulingaka (*m*), Kapota (*n*), Cuklaçāranga (*o*), Chiratika (*p*), Kuyashtika (*q*), Cārikā (*r*), Kalavinka (*s*), Chataka (*t*), Angārachudaka (*u*), Pārāvata (*v*), and Pānavika (*w*),—these birds are included in the class called *Pratuda*.[52-54]

The animals (mentioned above) have been called *Prasahas* in consequence of the suddenness and force with which they seize their food and eat it.

Those which have been called *Bhuçayas* are so called in consequence of their living in holes; and those called Ānupas have been so styled in consequence of their living in marshy tracts.

---

a. A species of Kokila.

b. The Indian Koel or cuckoo.

c. Otherwise called Dātyuta. The gallinule.

d. The Commentators are content with saying that it is a well known bird of the name.

e. Not identifiable.

f. A variety of sparrow.

g. Ditto.

h. Not identifiable.

i. Ditto.

j. Ditto.

k. All that the Commentators say about it is that its cry is very hoarse and loud.

l. A variety of Kulinga.

m. A fork-tailed shrike.

n. Pigeon.

o. A white variety of the Chātaka. The *cuculus melanoleucos*.

p. Not identifiable.

q. Not identifiable.

r. The Provincial names of this bird are Cālika, Mayanā, and Gāngçālika. These are varieties. The species is known by the name of *Turdus salica, Buch.*

s. The domestic Chataka or sparrow.

t. The sparrow.

u. Not identifiable.

v. The name is applied to a dove or pigeon.

w. Not identifiable.

Those called *Jalaja* have derived their name from the circumstance of their living in water; and the animals (named above) have been called *Jalachara* owing to their moving and living on the surface of the water.

Among animals living and moving on land, those that live in the wilderness are called *Jāngala.*

Those animals that scatter (with their claws or hoofs or mouth, earth or dunghills &c) for finding their food, are called *Vishkiras.* Those that peck at their food are called *Pratuda.*[55-56]

Thus there are, it is said, eight kinds of sources from which meat may be drawn. Amongst these, Prasaha, Bhuçaya, Ānupa, Vārija (Jalaja), and Vārichara (Jalachara), are heavy, hot, oily, sweet; enhance the growth of strength; increase the semen largely; destroy wind; excite phlegm and bile; and are beneficial to such men as are habituated to physical exercise and as have blazing digestive fires.[57-58]

The physician should prescribe the meat, or in especial, of those animals among Prashas that are carnivorous, for such men as are afflicted with chronic piles, diseased Grahani, or pulmonary consumption.[59]

Lāva and others included within the class called Vishkira, as also those called Pratuda and those others styled Jāngala, are light, cooling, and sweet-astringent. These are beneficial for human beings in such excitements of all the faults as are distinguished by predominance of bile, a lesser measure of wind, and a still lesser one of phlegm.

Vishkiras, in respect of their beneficial effects, are slightly inferior to Prashas.[60-61]

The flesh of the goat is neither very cool, nor very heavy, nor very oily. It does not excite any of the faults. In consequence, again, of its capacity for assimilation with the elements of the human body, it does not restrain the secretions and thereby

produce heaviness and fulness of the body. It is also, on that account, nutritive.[62]

The flesh of sheep is sweet and cool. It is, therefore, heavy, but nutritive.[63]

Individual animals of both the species, *viz.*, goats and sheep, differ from one another in consequence of the difference of their habits (for while some live in marshes, others live on dry land, and others live sometimes in marshy and sometimes on dry land). The properties of their flesh, therefore, are not the same as those which have been indicated above of the flesh of the species in general.*[64]

In consequence of especial properties residing in some kinds of flesh, instructions are laid down in detail.

The flesh of the peacock is exceedingly beneficial for the eye, the ear, intelligence, the digestive fire, the consequences of age, complexion, voice, and period of life.

It is, besides, strength-giving and wind-destroying. It increases also the semen.[65]

The flesh of swans and geese is heavy, hot, oily, and sweet; it improves the voice, complexion, and strength.

It is nutritive and increases the vital seed.

It is also destructive of wind.[66]

The flesh of those animals which have claws for their weapons (*viz.*, the cock) is oily and hot; it increases the semen and improves the voice. It promotes strength highly. It is destructive of wind and produces perspiration.†[67]

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* The sense seems to be this: the properties, that have been stated in general of the species, do not belong to every individual of the species, for the habits of individual animals differ.—T.

† 'Swedana' is that which produces perspiration and thereby removes stiffness and heaviness of the body. See *ante*, p. 244.—*T*.

The flesh of such animals as live in regions scantily supplied with water or in regions of a marshy character is neither very heavy, nor very hot, nor very sweet.[68]

The flesh of the francoline partridge soon subdues such excitement of the three faults as is characterised by a predominance of wind.[69]

The flesh of the Kapinjala, in consequence of its properties of coolness, sweetness, and lightness, is applauded (as a remedy) in all diseases due to excitement of bile, as also in those due to excitement of phlegm when both exist with hemorrhage and a mild excitement of wind.*[70]

The flesh of the Lāva is astringent, sweet, and light; it increases the strength of the digestive fire. It alleviates excitement of all the faults. On assimilation, it becomes bitter.[71]

The flesh of the Iguana is, on assimilation, sweet. In taste, it is astringent-pungent. It alleviates both wind and bile. It promotes nutrition, and increases strength.[72]

The flesh of the porcupine is sweet-sour. On assimilation it has been said to be pungent. It is destructive of wind and bile; and alleviates consumption and asthma.[73]

The flesh of domestic pigeons is astringent-sweet in taste, and cooling, and alleviates hemorrhage arising from excitement of bile. On assimilation it is sweet. [74]

Wild pigeons are slightly lighter than domestic ones. They are cooling, drying, and slightly softer.†[75]

The flesh of the parrot is astringent-sour on assimilation. It is dry and cooling. It is beneficial in pulmonary consumption and

* 'Pitta-çleshma-vikāreshu' is explained as 'Pitta-vikāreshu' and 'çleshma-vikāreshu;' 'sarakteshu' and 'manda-vāteshu' have reference to both. It may also mean 'in the diseases due to excitement of bile and phlegm, existing with a mild excitement of wind, &c.'—T.

† 'Sangrāhi' or Grāhi' are those objects which dry up the fluids of the body—T

phthisis. It is capable of drying up the fluids of the body. Besides, it is light and increases the digestive fire.[76]

The hare is astringent, soft, dry, and cooling; on assimilation, it is pungent. It is, again, light. Agreeable in taste, it is a well-known remedy in diseases due to such excitement of all the faults in which the wind is excited only partially.[77]

Chatakas (sparrows) are sweet and oily. They increase the strength and the vital seed. They alleviate diseases due to excitement of all the faults. They are, besides, capable of alleviating the wind in especial. They bring on vigour and energy and cure the loss of virile power.*[78]

Those animals of the deer species which are known as Enas are sweet in taste, and sweet on assimilation. They are capable of alleviating excitement of all the faults together. Beneficial to the system, they are light and restrain both stools and urine. They are, again, known to be cooling.[79]

The Rohita fish, in consequence of its feeding on moss and of its never sleeping, increases the digestive fire. It is digested soon, and greatly enhances strength.[80]

Fish in general are heavy, hot, and sweet. They promote strength and nutrition, and are destructive of wind. They are oily and capable of increasing the vital seed. They have been said to be provocative of various faults.[81]

The flesh of the boar is Snehana. It promotes nutrition. It increases the vital seed. It is capable of making one endure fatigue. It is destructive of the wind. It increases the strength, being a tonic; and has considerable relish. It is also a Swedana, and heavy.†[82]

The tortoise is said to be a tonic. It alleviates the wind. It increases the semen, improves the vision, and increases the strength. It improves both intelligence aud memory. It is a good regimen for the weak stomach. It cures consumption.[83]

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* Some texts add the third line beginning 'valavirya &c.,' and make of this a triplet, as rendered here. Others omit it.—T.

† For 'Snehana' and 'Swedana' *Vide ante*, p. 244.—T.

Beef is beneficial when the wind only has been excited. It is also a remedy in inflamations of the schneiderian membrane, as also in cases of chronic fever. It is good also in dry consumption, in exhaustion and fatigue, when the digestive fire is keen, and in cases of loss of flesh.[84]

The flesh of the buffalo is oily, hot, and sweet. It is, again, heavy and promotes nutrition and corpulency. It causes hardness or firmness of the body, increases its dimensions, improves courage and perseverance, and produces sleep.[85]

The eggs of Dhritārāshtras and Chakoras and Dakshas and peacocks and Chatakas are beneficial when the vital seed becomes scanty, as also in consumptions, in all thoracic diseases, and in wounds and sores. They are sweet, aid digestion, and immediately promote the strength.[86–87]

In the matter of promoting the nutrition of the body there is no food that is superior to flesh.

So is the third group or classification of food, *viz.*, flesh, treated of.[88]

Of the group relating to Potherbs.

Pāthā (*a*), Sushā (*b*), Cathi (*c*), Vāstuka (*d*), and Sunishannaka (*e*), should be known as astringents which dry the fluids of the body. They alleviate the excitement of the three faults. As regards Vāstuka, it operates as a Bhedana.*[89]

Kākamāchi (*f*) is capable of allaying excitement of the three faults. It increases the vital seed. It operates as a Rasāyana.†

---

a. *Cissampelos hernandifolia, Linn.*, syn. *Stephania hernandifolia, Walp.*

b. Otherwise called Kāsamardda. Beng. Kālkāsunda. *Cassia Sophora, Linn*; syn. *Senna Sophora, Roxb.*

c. *Cricuma zerumbet, Roxb.*

d. *Chenopodium album, Linn.*

e. *Marsilea quadrifolia, Linn.*

† Those medicines that set free the scybalæ and other contents of the intestines, and discharge them without liquifying them at all, are called Bhedana.—T.

f. Called Gurkāmāi in Bengali; *Solanum nigrum, Linn.*

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PART XII.

CHARAKA-SAMHITĀ.

TRANSLATED INTO ENGLISH.

PUBLISHED BY

AVINASH CHANDRA KAVIRATNA,

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NOTICE.

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OPINIONS.

"As we become more famillier with this work through the successive parts, we are more than ever impressed with the fact that it should be in the hands of every person interested in the subject of medicine or pharmacy. The part before us deals with a number of interesting subjects, one of them being the attribute of taste, which is divided into sweet, sour, saline, pungent, bitter and astringent. To follow the reasoning of the author as portrayed in an essay on the subject is a real pleasure as well as an opportunity of adding to our knowledge of medicine. Another instructive as well as interesting portion is a number of succinctly expressed aphorisms showing that the ancient physicians fully understood many hygienic laws which we are now learning as something new."—*Meyer Brothers' Druggist, December, 1894.*

"This work goes on and we have received the ninth fasciculus. This part embraces lesson xxiii., which explains the incidents relating to Santarpana, or indulgence in food and acts that are both sedative and nutritive ; lesson xxiv., treating of the nature and characteristics of the blood ; and lesson xxv., devoted to the discussion of the various theories of the creation of man.

The interest attached to this really remarkable book increases as the work of the translator goes on. Each new fasciculus brings new surprises at the knowledge possessed by those ancient physicians. It possesses a fascination which makes one read on, and fills him with wonder and admiration. The explanatory foot-notes by the translator are indispensable to a thorough understanding of the text."—*North Carolina Medical Journal, Sept. 1894.*

In respect of energy, it is neither very hot or very cold. It is also a Bhedana (purges the intestines without producing watery motions). It cures leprosy.[90]

Rājashkaraka(a) is capable of allaying excitement of all the

ABSTRACT OF CONTENTS.

The contents of this fascicule are exceedingly interesting. The properties have been fully set forth of the different vatieties of Çāka (Potherbs), Fruits, Wine, Water, Milk, the modifications of the juice of the Sugar-cane, and Prepared Food.

To every one living in India, the observations of the *Rishis* on these objects which still constitute our daily food, cannot fail to excite the keenest interest. Most of the Potherbs mentioned are still used. The wines used in ancient India were of many kinds. That old wines are superior in every respect to new ones was well known to the *Rishis*.

The observations of water establish certain valuable truths. The foremost of all waters is that which falls from the clouds. The character of the soil through which water flows tells on the water. The peculiarities of the waters of some of the Indian rivers have been mentioned.

The properties of milk—of milk, that is, of different animals—are fraught with a practical interest. The observations on prepared food are of interest to every one. Some varieties of prepared food have ceased to be current among the people of India. The student of history will be delighted to find what the kinds of food were upon which the ancient Hindus subsisted.

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f. The soft sprouts of the *Calamus Rotang, Linn.*

g. Chakrapāni says it is otherwise called Akarnaviddhikā. Some think it is identifiable with Aknādi or Pāthā. This is evidently a mistake.

h. Chakrapāni says this is Pathya-sundara or Haritaki. Gangādhara mistakes it for Cwetavahalā. The fact is, Vanatiktaka is different from Vanatiktikā. Pathya-sundara is its poetic name. *Chebulic myrobalans.*

i. Otherwise called Kākrol. *Momordica mixta, Roxb.*

j. Otherwise called Vāguchi or Somrāja. *Vernonia anthelmintica, Roxb.*

k. *Trichosanthes dioica, Roxb.*

l. Otherwise called Katurohini. *Picrorrhiza Kurroa, Roxb.*

NOTICE.

"THIS work goes on and we have received the ninth fasciculus. This part embraces lesson xxiii., which explains the incidents relating to Santarpana, or indulgence in food and acts that are both sedative and nutritive; lesson xxiv., treating of the nature and characteristics of the blood; and lesson xxv., devoted to the discussion of the various theories of the creation of man.

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In respect of energy, it is neither very hot or very cold. It is also a Bhedana (purges the intestines without producing watery motions). It cures leprosy.[90]

Rājashkaraka(*a*) is capable of allaying excitement of all the faults. It is also light. It operates as an inspissant which dries up the fluids of the body. It is especially applauded in diseases of the Grahani and in piles.[91]

Kālaçāka(*b*) is pungent in taste. It excites the digestive fire. It destroys the effects of poison and also dropsical swellings. It is light and hot, excites the wind, and is dry. It is otherwise called Kāliyaçāka.[92]

Amlachāngeri(*c*) provokes the digestive fire, is hot in energy, operates as an inspissant, is applauded in phlegm and wind, and is beneficial in diseases of the Grahani and the piles.[93]

Upodikā(*d*) is sweet in taste, sweet in assimilation, operates as a Bhedana (*i.e.*, discharges the contents of the intestines without producing watery motions), enhances the phlegm, increases the vital seed, is oily, and alleviates vertigo and inebriety of the head.[94]

Mandukaparni(*e*), Vetāgra(*f*), Kuchelā(*g*), Vanatiktaka(*h*), Karkkotaka(*i*), Avalguja(*j*), Patola(*k*), Çakunādani(*l*),

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a. Identified with Dugdhikā, or *Oxystelma esculentum*; syn. *Asclepias rosea, Roxb.*

b. Otherwise called Kāliya-çāka. *Corchorus capsularis, Linn.*

c. Called in Bengali Amrul. *Oxalis corniculata, Linn.*

d. *Bassela Rubra, Linn.*

e. Otherwise called Thulkuri. *Hydrocotyle Asiatica, Linn.*

f. The soft sprouts of the *Calamus Rotang, Linn.*

g. Chakrapāni says it is otherwise called Akarnaviddhikā. Some think it is identifiable with Aknādi or Pāthā. This is evidently a mistake.

h. Chakrapāni says this is Pathya-sundara or Haritaki. Gangādhara mistakes it for Cwetavahalā. The fact is, Vanatiktaka is different from Vanatiktikā. Pathya-sundara is its poetic name. *Chebulic myrobalans.*

i. Otherwise called Kākrol. *Momordica mixta, Roxb.*

j. Otherwise called Vāguchi or Somrāja. *Vernonia anthelmintica, Roxb.*

k. *Trichosanthes dioica, Roxb.*

l. Otherwise called Katurohini. *Picrorrhiza Kurroa, Roxb.*

Vrishapushpa(*a*). Çārngashthā(*b*), Kevuka(*c*), Katillaka(*d*), Nādi(*e*), Kalāya(*f*), Gojihvā(*g*), Vārttāku(*h*), Tilaparnikā(*i*), Kulaka(*j*), Kārkkaça(*k*), Nimva(*l*), and Parppataka(*m*), alleviate excitements of phlegm and bile. They are bitter and cooling. They are pungent upon assimilation.[95–96]

All kinds of Çākas known by the name of Supya(*n*), Phanji(*o*), Chilli(*p*), Kutumvaka(*q*), all varieties included under the class Aluka(*r*), Katinjara with its leaves(*s*), the flowers of Çana(*t*),

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a. The flowers of Vāsaka, *i.e.*, *Justicia Adhatoda*, syn. *Adhatoda vasica*, *Nees.*

b. This is Kākatiktā, or Kunch in Bengali. *Abrus precatorius*, *Linn.*

c. *Costus speciosus*, *Linn.*

d. Chakrapāni says it is otherwise called Punarnavā. *Boerhavia diffusa*, *Linn.*

e. The stalk or culm of any plant. In Bengali, the word 'Dāntā' corresponds with it.

f. The common pea. *Spisum Sativum*, *Linn.*

g. Otherwise called Dārvipatrikā. It is the *Elephantopus scaber*, *Linn.*, and not Darvi or *Berberis Asiaticus*. *Linn.*

h. *Solanum Melongena*, *Linn.*

i. Gangādhara identifies it with Edagaja or Chakramardda, i.e., *Cassia Tora*, *Linn.* Chakrapāni observes, its vernacular name is Hulhule; hence, it is Suryāvartā, i.e., *Cleome pentaphylla*.

j. Chakrapāni observes that some take it for a variety of Patola. He himself is for identifying it with Kāravelwaka or Karalā, i.e., *Momordica charantia*, *Linn.*

k. A smaller variety of *Momordica mixta*, *Roxb.*

l. *Melia Azadirachta*, *Linn.*

m. *Oldenlandia herbacea*, D. C.; syn. *Oldenlandia biflora*. *Roxb.*

n. Chakrapāni says it implies all kinds of Çākas such as Māshaparni or *Glycine debilis*, *Roxb.*; syn. *Teramus labialis*, *Spreng.*

o. Otherwise called Brāhmana-yashtikā, or Bāmanhāti in Bengali. *Siphonanthus Indica*, *Lamk.*; syn. *Clerodendron Siphonanthus*, *R. Brown.*

p. Otherwise called Gandavāstuka. A small variety of *Chenopodium album*, *Linn.*

q. Otherwise called Dronapushpikā. *Leucus linifolia*, *Spreng.*; syn. *Phlomis Zeylanica*, *Roxb.*

r. Pindālu and others of the species. *Dioscorea globosa*, *Roxb.*

s. Otherwise called Kutheraka. The holy basil or *Ocimum sanctum*, *Ocimum gratissimum*, &c.

t. The Indian hemp. *Crotalaria juncea*, *Linn.*

and of Çālmali(*a*), Karvudāra(*b*), Suvarchala(*c*), Nishpāva(*d*), Kovidāra(*e*), Pattura(*f*), Chuchuparnika(*g*), Kumārajiva(*h*), Lottāka(*i*), Pālankyā(*j*), Mārisha(*k*), Kalamva(*l*), Nalikā(*m*), Çaurya(*n*), Kusumbha(*o*), Vrikadhumaka(*p*), Laksmana(*q*), Prapunnāda(*r*),

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a. *Bombax Malabaricum* ; syn. *Bombax heptaphylla.*

b. Otherwise called Kānchana. *Bauhinia acuminata, Linn.*

c. Otherwise called Suyrabhaktikā or Suryabhaktā. The name is applied to Linseed or *Linum usitatissimum*. It also indicates the flower *Pentapetes phœnicea*. The great difficulty in such cases is that the same name often stands for different plants.

d. *Dolichos Sinensis, Linn* ; syn. *Vigna catjang, Endl.*

e. Otherwise called Rakta-Kānchana or Kānchanāla. *Bauhinia variegata, Linn.*

f. Otherwise called Cālincha. *Acheranthes triandra, Roxb* ; syn. *Alternanthera sessilis, R. Br.*

g. Chakrapāni says it is a variety of Nālicha; (*vide* note *c*. in page 346). Gangādhara reads 'Chunchuparnikā' which, he observes, is provincially called 'Çheuā.'

h. Otherwise called Jivaçāka. *Cœlogyne ovalis, Lindl.*

i. Chakrapāni says it is otherwise called 'Lodānāvisha.' Gangādhara observes that its provincial name is 'Lutiyā.' If it is identifiable with the 'Natiyā-çāka' of Bengal, which is used extensively, especially when it is new, its medicinal name would be 'Mārisha,' *i.e.*, *Amaranthus oleraceus, Linn.*

j. *Beta maritima, Linn.* ; syn. *Beta Bengalensis, Roxb.*

k. *Ameranthes oleraceus, Linn.* Gangādhara says it is a variety of Natiyā-çāka, called 'Dāntā-natiyā.'

l. Called in Bengali Kalmi. *Ipomœa reptans, Poir.* ; syn. *Convolvulus repens, Willd.*

m. *Hibiscus canabinus, Linn.*

n. Chakrapāni reads 'Cauryya' which he says is otherwise called 'Masuraka ;' *i.e.*, *Vicia lens, Benth.* ; syn. *Cicer lens, Roxb.* Gangādhara's reading seems to be incorrect.

o. Safflower. *Carthamus tinctorius, Linn.*

p. Chakrapāni says it is otherwise called 'Bhumiçirisha.' Gangādhara says that it is otherwise called 'Bhumi-mārisha.' 'Mārisha' is very probably a misprint for 'çirisha.' Probably a variety of *Cissampelos hexandra.*

q. All that the Commentators say is that it is a well known plant. Wilson does not give the name. Apparently unidentified. The *Ayurvedārtha Chandrikā* does not give the word.

r. Otherwise called Edagaja, *i.e.*, *Cassia Tora, Linn.*

Nalinikā(*a*), Kutheraka(*b*), Lolikā(*c*), Yavaçāka(*d*), Kushmāndaka(*e*), Avalguja(*f*), Yātuka(*g*), Çālakalyāni(*h*), Triparni(*i*), and Piluparnikā(*j*),—these varieties of Çāka are heavy and dry. They generally lead to obstruction of fæces and urine before digestion. They are sweet in taste, cooling in energy, and (after digestion) purge the intestines of their contents without producing watery motions. All these potherbs should be first boiled. The juice should then be pressed out. It should be then mixed with medicinal oils or Ghee. To eat them in this way is praised.[97–103]

The flowers of Çana, of Kavidāra, of Karvudāra, and Çālmali are inspissants and are much applauded in cases of bilious hemorrhage in especial.*[104]

The leaves of Nyagrodha(*k*), Udumvara(*l*), Açwattha(*m*), Plaksha(*n*), Padma(*o*), and others, are astringent in taste, operate

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a. The stalk of the lotus. If the reading 'Nilinikā' be adopted, it would mean either *Indigofera tinctoria*, or a species of 'Teori' or *Turpethum*.

b. The holy basil. The different varieties of *Ocimum Sanctum*.

c. A variety of sorrel or *Rumex visicarius*.

d. Chakrapāni says it is otherwise called Kshetravāstuka. A variety of *Chenopodium album*.

e. *Cucurbita Pepo, Roxb.*

f. Otherwise called Somrāji. *Vernonia anthelmintica, Willd.*

g. Chakrapāni says it is a variety of Cālaparni; in fact, Cukla or white Cālaparni. It is, therefore, a variety of *Hedysarum gangeticum, Linn.*; syn. *Desmodium gangeticnm, Burm.*

h. A variety of Cālinchi. *Achyranthes triandra, Roxb.*; syn. *Alternanthera sessilis, R. Br.*

i. Chakrapāni says it is otherwise called Hansapādikā. Wilson thinks it is probably *Clitoria ternatea*. If Wilson be correct in his surmise, the plant then would be the well-known Aparājitā. Gangādhara thinks that Triparni is Hansapadi, which, according to Wilson, is *Cissus pedatus, Lamk.*; syn. *Vitis pedata, Vahl.* The latter is the well-known Godhāpadi, or Goālā latā as called in Bengali.

j. Otherwise called Morataka. *Sansevіera Zeylanica, Willd.*

* *Vide* notes *t* in p. 346, *e*, *b*, and *a* in p. 347 above.—*T.*

k. *Ficus Bengalensis, Linn.*; syn. *Ficus Indica, Roxb.*

l. *Ficus glomerata, Willd.*; syn. *Covellia glomerata. Miq.*

m. *Ficus religiosa, Linn.*; syn. *Urostigma religiosum, Gosp.*

n. *Ficus infectoria, Willd.*

o. *Nelumbium speciosum, Linn.*

as Stambhanas, are cooling, and beneficial for persons suffering under diarrhœa (with fever) caused by excitement of bile.*[105]

Vatsādani(*a*) destroys the wind. Gandira(*b*) and Chitraka(*c*) destroy phlegm. Çreyasi(*d*), Vilwaparni(*e*), and Vilwapatra(*f*), alleviate the wind. The potherbs Bhandi(*g*) and Çatāvari(*h*), and Valā(*i*), and Jivantika(*j*), and Parvani(*k*), and Parvapushpi(*l*), are regarded as capable of alleviating both wind and bile.[106–107]

The Çāka obtained from Lāngaliki(*m*) and Uruvuka(*n*) is light and purges the contents of the intestines without producing watery stools. It is bitter in taste.

The Çāka obtained from Tila(*o*) and Vetasa(*p*), as also that obtained from Panchāngula(*q*), is productive of wind, pungent, bitter, and sour in taste, and acts as a purgative.

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* "Stambhana or constipators are medicines which, from their drying, astringent and cooling qualities, and their easy digestibility, increase the air and retain the secretions."—*U. C. Dutt's Mat. Med. of the Hindus.*

a. Otherwise called Guduchi. *Tinospora cordifolia, Miers.*; syn. *Menispermum cordifolium, Willd.*

b. Otherwise called Camatha. A kind of potherb described as growing in watery regions.

c. *Plumbago Zeylanica, Linn.*

d. Gangādhara remarks that it is otherwise called Gajapippali. *Pathos officinalis, Roxb.*; syn. *Scindapsus officinalis, Schott.*

e. Otherwise called Vilwārjjaka. A variety of *Ocimum* or Basil.

f. Vilwapatra, the leaves of the *Ægle marmelos.*

g. Chakrapāni reads *Bhindi,* which, he says, is a well-known potherb. Gangādhara reads Bhandi, which, he says, has the provincial name of Bhānti. The name Bhandi is applied to various trees. Bhindi is, no doubt, the correct reading. Not indentified.

h. Called also Catamuli. *Asparagus racemosus.*

i. *Sida cordifolia, Linn.*

j. *Cœlogyne ovalis, Linn.*

k. Otherwise called Parva-çāka. Not identified.

l. Wilson says it is otherwise called 'Rāmaduti.' Not identified.

m. *Gloriosa superba, Linn.* The name is spelt sometimes as 'Lāngalikā.'

n. Otherwise called Eranda. *Ricinus communis, Linn.*

o. *Sesamum Indicum, Linn.*

p. *Calamus rotang, Linn.*

q. Chakrapāni says it is otherwise called 'Chitrairanda' or a variegated species of Eranda or *Ricinus communis, Linn.*

The Çāka of Kausumbha(a) is dry, sour, and hot. It alleviates phlegm and enhances bile.[108–109]

Trapusha(b), and Ervvāruka(c), are agreeable to the taste, heavy, obstructive of urine and fæces, and cool. As regards Trapushą, it is particularly agreeable to the mouth, and dry, and increases the urine. Ripe Ervvāruka alleviates the pain caused by a burning sensation of the skin, thirst, and fatigue.[110]

Alāvu(d) purges the contents of the intestines, is dry, cooling, and heavy.

Chirbhita(e) and Ervvāruka(f) are beneficial, after the same manner, as purgatives.[111]

Kushmānda has been said to be possessed of Kshāra. It is sweet and sour and light. It assists the discharge of both urine and fæces, and alleviates all the faults if excited.*[112]

Keluta(g), Kadamva(h), Nadimāshaka(i), and Ainduka(j), are smooth, heavy, and cooling. They are possessed, in particular, of inspissant qualities.[113]

Utpalas(k) are astringent in taste and alleviate bilious hemorhage.

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a. Safflower. *Carthamus tinctorius, Linn.*

b. *Cucumis sativus, Linn.*

c. *Cucumis Melo, Linn.*

d. *Cucurbita lagenaria, Willd.* ; syn. *Lagenaria vulgaris, Sering.*

e. A variety of *Cucumis Melo, Linn.*

f. *Vide* note c above.

* By Kshāra is meant alkaline ashes.—*T.*

g. Chakrapāni says the word is applied to any 'swāduvitapa,' *i.e.*, any twig with a new sprout, that is agreeable to the taste.

h. *Nauclea cadamba, Roxb.* Some read Kalamvikā, *i.e.*, *Convolvulus repens, Willd.*

i. Chakrapāni says it is otherwise called 'Bhangi-mānavaka.' Gangādhara is of opinion that what is implied is otherwise called Vardhamānaka. Not identifiable.

j. Gangādhara says its provincial name is Nikhāda. Not identifiable. Chakrapāni reads Aidaka, called also Nishkāra.

k. *Nymphæa stellata, Linn.*

[Paushkara seeds(*a*) are alleviative of bilious hemorhage and sores and wounds].[114]

Tāla-pralamva(*b*) alleviates the pain caused by sores on the chest. Kharjjura(*c*) and Tāla-çasya(*d*) are alleviative of bilious hemorrhage and phthisis.[115]

Tarutha(*e*), Visa(*f*), Çāluka(*g*), Kraunchādana(*h*), Kaçeruka(*i*), Çringātaka(*j*), and Ankalodya(*k*), are heavy, obstruct urine and fæces, and are cooling.[116]

The stalks, flowers, and fruits of both Kumuda and Utpala are cooling, agreeable in taste and astringent, and capable of exciting phlegm and wind.*[117]

Paushkara seeds are astringent in taste, partially obstructive of urine and fæces, and alleviative of bilious hemorrhages. They are, again, sweet in taste and assimilation.†[118]

Yunjātāka(*l*) is highly strength-giving and cooling and heavy and oily. It is, besides, an excellent Tarpana, and has every

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a. The seeds of the lotus.

b. Both Chakrapāni and Gangādhara observe that what is meant by this is the sprout of the palmyra seed.

c. The fruits of the wild date palm are meant.

d. This does not mean the kernel of the palmyra fruits or even seeds, but the pith towards the head of the palmyra tree. It is commonly called Tāla-mā hi or Tāla-he ıd.

e. What is implied is the Kalhāra-kanda, or the bulbous root of the Kalhāra or *Nymphœa lotus.*

f. The stalk of the lotus.

g. The bulbous root of the lotus and other plants of the same species.

h. The esculent root commonly called Ghenchu.

i. *Scirpus Kysoor, Roxb.*

j. *Trapa bispinosa, Roxb.*

k. The bulbous root of a small variety of lotus.

* Kumuda is the *Nymphœa lotus. Linn.*, and Utpala is the *Nymphœa stellata, Linn.*

† This Verse occurs in many texts. Gangā lhara, however, adds 'Paushkarantu-bhavedvijam Raktapittakshatāpaham' to the line about Utpalas, numbered 114 above. It will be seen that here in 118, some more attributes are added to what are said of those seeds in the line adopted in Gangā lhara's text.—*T.*

l. The word is Yunjātaka and not Munjātaka or Munja-grass. The latter is

capacity to be used as a Vring-hana. It is, again, alleviative of wind and bile, is agreeable to the taste, and increases the vital seed.*[119]

The bulbous root of the Vidāri(*a*) prolongs life ; promotes nutrition and corpulency ; increases the vital seed ; improves the voice, and is applauded as a tonic for removing the effects of age, increasing the vigor of healthy persons, and curing the ailments of the sick. It also promotes the strength in special, increases the urine, is agreeable to the taste, and cooling.[120]

The bulbous root of Amvlikā(*b*) is regarded as beneficial in ailments of the Grahani and in piles. It is light and not very hot. It alleviates phlegm and wind, and operates as an inspissant. It is applauded as a remedy in cases of delirium tremens.[121]

The potherbs supplied by the mustard plant excite the three faults and obtruct both fæces and urine.

Pindālu(*c*) should be known as endued with the same properties. In consequence, however, of its possessing a bulbous root, it is agreeable to the mouth.[122]

Excluding Sarpacchatra(*d*), all plants of the Çchatra(*e*) species are cooling, provocative of inflammation of the schneiderian membrane, sweet in taste, and heavy.[123]

The fourth group (division) is thus ended of Potherbs including both leaves and bulbous roots.

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never eaten by human beings and does not yield any bulbous root. Chakrapāni says, it is an 'Auttarāpathika root,' *i.e.*, some bulbous root brought from the north, probably Nepal or Morung. As regards Tarpana and Vring-hana, *vide* pp. 244-45 and 250 *ante.—T.*

* *Convolvulus paniculatus, Linn.* ; syn. *Batatus paniculata.*

a. *Convolvulous paniculatus, Linn.*

b. Chakrapāni says that Amvlikā is a little shrubby tree growing in Kāmrupa and its neighbourhood. Gangādhara believes that the plant implied by Amvlikā is otherwise called Amlādraka, a sour variety of Ginger. The plant is difficult to identify.—*T.*

c. Called in Bengali Chubri-ālu. *Dioscorea globosa, Roxb.*

d. A particular variety of mushroom.

e. Fennels and mushrooms.

The Group about Fruits.

Mridvikā(*a*) alleviates thirst, burning sensation of the skin, fever, asthma, hemorrhages caused by excitement of the bile, sores and wounds, phthisis, excitement of the wind and the bile, Epistasis or suppression of urine, harshness of voice, delirium tremens, bitterness of the mouth, dryness of the mouth, and consumption. It promotes nutrition and increases corpulency; it enhances the vital seed; it is sweet in taste, oily, and cooling.[124–125]

Kharjjura(*b*) is sweet in taste. It promotes nutrition and increases corpulency. It enhances the vital seed. It is heavy and cooling. It is beneficial in phthisis, in wounds caused by violence, in burning pains, and in excitements of wind and bile.[126]

Phalgu(*c*) operates as a Tarpana. It promotes nutrition and increases corpulency. It is heavy. It obstructs the fæces and urine. It is, again, cooling.

Parushaka and Madhuka(*d*) are applauded in cases of wind and bile.[127]

Āmrāta(*e*) is sweet in taste. It promotes nutrition and increases corpulency. It operates as a tonic by increasing strength. It is a Tarpana. It is heavy. It is endued with oily matter. It provokes the phlegm, is cooling, increases the vital seed, and becomes digested after causing a sensation of heaviness in the stomach and obstructing fæces and urine.[128]

The kernel of the ripe Tāla(*f*) and the fruits of the Nārikela(*g*)

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a. *Uvæ passæ*, syn. *Vitis vinifera.*

b. *Phœnix sylvestris, Roxb.* Wild date plam.

c. Otherwise called Kāka-dumvura. *Ficus hispida, Linn. fil*; syn. *Ficus oppositifolia, Roxb.*

d. *Grewia Asiatica, Linn.* and *Bassia latifolia, Roxb.*

e. *Spondias mangifera, Pers.* The Hog plum.

f. *Borassus flabelliformis, Linn.* By 'Tāla-çasya' is not meant the article called in Bengali 'Tāla-çānsa,' *i.e.*, the soft pulp that grows into the hard seed when the fruit becomes ripe. Gangādhara observes it means 'Tāla-phalāni' *i.e.*, the fruit itself. 'Siddhāni' indicates the ripe fruits. When ripe, a reddish pulp is afforded by the fruit which is much eaten in Bengal.

g. *Cocos nucifera, Linn.* The cocoa-nut palm.

promote nutrition and increase corpulency. They are oily and cool, and operate as tonics for increasing the strength, and are sweet in taste.[129]

Bhavya(*a*) is sweet-sour-astringent in taste. It causes a heaviness in the stomach before digestion, and obstructs fæces and urine. It is heavy and cooling. It alleviates bile and phlegm. It operates as an inspissant and dries up the fluids of the body. It corrects the taste of the mouth (removes flatness or dulness of the tongue).[130]

Such varieties of Parushaka(*b*), Drākshā(*c*), Vadara(*d*), Aruka(*e*), Karkkandu(*f*), and Likucha(*g*), as are sour, provoke bile and phlegm.[131]

Aruka(*h*), when ripe, is not very hot. It is heavy and sweet and generally agreeable to the mouth. It promotes nutrition and increases corpulency. It is soon digested. It does not excite any of the three faults much.[132]

The Pārāvata fruit(*i*) is of two varieties. One is hot and the other cooling. One is sweet and the other is sour, (The hot variety is sour, and the cooling variety is sweet). Both varieties are heavy, produce disgust for food, and extinguish the digestive fire.[133]

The fruits of Kāçmaryya(*j*) are said to be slightly different in

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a. *Dillenia Indica, Linn.*; syn. *Dillenia speciosa, Thunb.*

b. *Grewia Asiatica, Linn.*

c. Otherwise called Midvikā. *Vitis vinifera.*

d. *Zizyphus Jujuba, Linn.*

e. Wilson says it is a drug brought from the hills. Chakrapāni observes it is a fruit well-known in Kārtikapura.

f. Chakrapāni observes it is otherwise called 'Crigāla-vadari.' It is also called 'Crigāla-koli.' *Zizyphus anoplia, Mill.*

g. Otherwise called Mā ̇āra. *Artocarpus Lakuch, Roxb.*

h. Gangādhara thinks that the Aluvakhra is intended.

i. All that the Commentator says is that this fruit is well-known in Kāmarupa. Wilson thinks it implies the fruit of the *Annona reticulata.*

j. Called also Gāmbhāri *Gmelina arborea, Linn.*

their properties from Bhavyā(*a*). Similarly, the fruits of Tuda(*b*), which are sour, are slightly different in properties from Parushaka.(*c*)[134]

Tanka(*d*) is astringent-sweet, excites the wind, is heavy and cooling. The unripe Kapittha(*e*) is destructive of poison and also of the voice ; it is an inspissant that dries up the fluids of the body. It excites the wind. In consequence of its being sweet, sour,' and astringent in taste, and also of its agreeable smell, it creates a relish for food. If ripe, it alleviates all the faults, is destructive of poison, operates as an inspissant by drying the fluids of the body, and is heavy.[135–36]

The ripe Vilwa(*f*) is difficult of digestion. It excites all the faults, and generates wind of foul smell.

When unripe, it is oily, heating, and keen. It excites the appetite, and subdues both phlegm and wind.[137]

The Āmra(*g*), when undeveloped, produces hemorrhage due to excitement of the bile, and enhances the bile.

When ripe, it subdues the wind, and conduces to flesh, vital seed, and strength.[138]

The Tāmvava(*h*) is generally astringent-sweet, heavy, obstructs the secretions, and is cooling. It is obstructive of both phlegm and bile, operates as an inspissant by drying up the fluids of the body, and creates wind largely.[139]

Vadara(*i*) is sweet, oily, operates as a Bhedana, and subdues

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a. *Dillenia Indica, Linn.*; syn. *Dillenia speciosa, Thunb.*

b. *Morus Indica, Linn.*; syn. *Morus parvifolia, Roxb.*

c. *Grewia Asiatica, Linn.*

d. Otherwise called Nila-kapittha. A variety of the elephant or wood apple ; the Commentators say that it is a native of Kashmira.

e. The ordinary woods apple. *Feronia Elephantum.*

f. *Ægle Marmelos, Linn.*

g. *Mangifera Indica, Linn.*

h. *Engenia jambolana, Lamk.*

i. *Zizyphus Jujuba, Lamk.*

both wind and bile. When dried up, it is destructive of phlegm and wind, and is not hostile to bile.[140]

The fruits of the Simvitikā(*a*) are astringent-sweet, and cooling, and operate as inspissants by drying up the fluids of the body.[141]

Gāngeruka(*b*), Karira(*c*), Vimbi *d*), Todana(*e*), and Dhanvana(*f*), are sweet and astringent, cooling, and destructive of bile and phlegm.[142]

Ripe Panasa(*g*), Mocha(*h*), and the fruits of Rājādani(*i*), are agreeable to the taste though astringent, and oily, cool, and heavy.

In consequence of their astringent taste and softness and fragrance, they add relish to the taste.

Lavani(*j*) is capable of being used as a sauce for creating relish. It is dry and creates wind.[143–44]

Nipa(*k*), Çatāhvaka(*l*), Pilu(*m*), Trinaçunya(*n*), Vikankata(*o*),and Prāchina-āmlaka(*p*), alleviate all the faults and destroy poison.[145]

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a. Probably grains within pods. A general name for pulses.

b. The fruits of the Nāgavalā, as observed by the Commentators. The *Ayurvedārtha Chandrikā* explains Gāngeruka as the seeds called Goraksha-tandulā; while Gāngeruki is explained as Nāgavalā If it is the latter that is indicated, it is then *Hedysarum lagopodioides, Linn.*

c. *Capparis appylla, Roxb.* It is described as a thorny plant, growing in deserts and fed upon by camels. The shoot of the bamboo is not implied by the word here.

d. *Coccinea Indica ;* syn *Momordica monodelpha, Roxb.*

e. A variety of Dharmana or Dhanvana, *i.e., Grewia elastica, Roxb.*

f. *Grewia elastica, Roxb.*

g. The fruits of the *Artocarpus integrifolia, Linn.*

h. Plantains.

i. *Mimusops Indica*, D. C. ; syn. *Mimusops hexandra, Roxb.*

j. Called also Lavali ; *Anona reticulata, Linn.*

k. Called also Kadamva. *Nauclea cadamba, Roxb.*

l. Chakrapāni reads 'Catāhva,' meaning that variety of fennel called *Aruthum Sowa*. Otherwise called Miçreyā, Sulpha, &c.

m. *Solvadora Persica, Linn. ;* syn. *Solvadora Indica, Wight.*

n. Otherwise called Ketaki. The fruits of *Pandanus odoratissimus, Linn. fil.*

o. The ordinary Bainch. *Flacourtia sapida, Rox. ;* syn. *Flacourtia Ramoutchi, L'Hurt.*

p. Otherwise called Pāni-āmlaka. *Flacourtia cataphracta, Roxb.*

Ingudi(*a*) is bitter and sweet, oily, and hot, and subdues both phlegm and wind.

Tinduka(*b*) is obstructive of both phlegm and bile, astringent and sweet, and light.[146]

It should be known that there is every taste in Āmlaka(*c*) except the saline. It cures perspiration, fatty growth, phlegm, nausea, and bile.[147]

Vibhitaki(*d*) is dry, agreeable in taste, astringent-sour, and highly destructive of phlegm and bile. It also destroys the diseases born of the juicy elements in the body, of blood, of flesh, and of fat.[148]

Dādima(*e*) is sour-astringent-sweet, destructive of wind, operates as an inspissant and dries up the fluids of the body, promotes the appetite, is oily, heating, promotes cheerfulness and brings about relish for food, and prevents phlegm and bile.[149]

That Dādima which is sour and dry, excites bile and wind. Those that are sweet, are destructive of bile. The last variety is regarded as the best.[150]

Vrikshāmla(*f*) operates as an inspissant, is dry and heating, and is applauded in (diseases due to) wind and phlegm.

The fruits of Amlikā(*g*), when ripe, are slightly different from the above in attributes.[151]

Amlavetasa(*h*) is endued with similar properties, and operates, besides, as a Bhedana by purging the contents of the intestiness without producing liquid stools).[152]

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a. *Ximenia Ægyptiaca, Roxb.*
b. *Diospyros Embryopteris. Pers.;* syn. *Diospyros glutinosa, Kœnig.*
c. *Phyllanthus Emblica, Linn.*
d. *Terminalia Bellerica, Roxb.*
e. *Punica Granatum, Linn.*
f. The word is used to imply various things.
g. *Tamarindus Indica, Linn.*
h. *Rumex Vesicarius, Linn.* The country sorrel.

In Çula(a), disgust for food, constipation in respect of both stools and urine, weakness of the digestive fire, delirium tremens (due to drink), hiccup, consumption, asthma, vomiting and nausea, and diseases relating to stools, when these arise from excitement of wind and phlegm, the Keçara of Mātulunga(b), which is light, is prescribed.

As regards its other parts, it is otherwise.*[153-54]

Devoid of skin, the Karchchura fruit(c) creates relish for food, promotes the appetite, brings about cheerfulness. and is endued with fragrance. It is, besides, destructive of phlegm and wind, and is beneficial in asthma, hiccup, and piles.[155]

The fruit of Nāgaranga(d) is sweet and slightly sour. It promotes cheerfulness and adds relish to food. It is difficult of digestion, alleviates wind, and is heavy.[156]

Bātāma(e), Abhishuka(f), Ākshota(g), Mukulaka(h), and Nikochaka(i), are heavy, hot, oily, sweet. Taken with the fruits of Urumāna(j), they are strength-giving and wind-destroying, promote nutrition and corpulency, enhance the vital seed and also phlegm and bile.[157]

Piyāla(k) should be known to be similar to the above in properties, except as regards its heating quality.

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a. Sharp, shooting pain in the Thoracic and abdominal regions.

b. *Citrus medica, Linn.* The Keçara implies the filaments.

* 'Ceshamatoanyathā:' *i.e.,* parts other than Keçara are not light, being either heavy or, applied to the diseases mentioned, produce opposite consequences.—*T.*

c. Gangādhara omits the verse, for good reasons. It is a bulbous root and not a fruit. Otherwise called Amraharidrā, or *Circuma reclinata, Roxb.*

d. *Citrus Auranticum, Linn.*

e. *Amygdalus Communis, Linn.*

f. Called Pestā.

g. *Juglans regia, Linn.*

h. Called also Danti. *Croton polyandrum, Roxb.* ; syn. *Baliosperum montanum.*

i. A variety of *e* above.

j. Called also Urumāla. Not identified.

k. *Buchanania latifolia, Roxb.*

The fruit of Çleshmātaka(*a*) excites phlegm, is sweet, cooling, and heavy.[153]

The fruit of Ankota(*b*), creates phlegm, is heavy, obstructs urine and stools, and destroys the digestive fire.

The fruit of the Çami(*c*) is heavy, hot, sweet, dry, and destructive of pain.[159]

Kāranja(*d*) obstructs the passage of urine, and stools, and is hostile to bile and phelgm.

Āmrātaka(*e*), Dantaçatha(*f*), Karamarddaka(*g*), and Airāvata(*h*), should be known as productive of hemorrhages in consequence of the excitement of bile.[160]

Vārtaka(*i*) is destructive of wind, promotes appetite, and is pungent-bitter in taste.

The fruit of the Parkati(*j*) should be known as creative of wind and destructive of phlegm and bile.[161]

The fruit of Ākshiki(*k*) is destructive of bile and phlegm, sour in taste, sweet-sour on assimilation, and destroys also wind and bile.[162]

The fruits of Açwattha(*l*), Udumvara(*m*), Plaksha(*n*) and

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a. Called also Selu. *Cordia Myxa, Linn.*

b. *Alangium Lamarkii, Thwaites ;* syn. *A. Hexapetalum, Roxb.*

c. Some texts read Sami. *Accacia Suma, Ham. ;* syn. *Mimosa Suma, Roxb.*

d. *Pongamia glabra ;* syn. *Galedupa Indica, Lamk.*

e. The sour variety of the Hog plum or *Spondias mangifera, Pers.*

f. Chakrapāni thinks that Jamvira is meant, *i.e.*, *Citrus medica, Linn.* The "Ayurvedārtha Chandrikā" says that the word implies both Kapittha (*Feronia Elephanta* or wood-apple), or Karmaranga *i.e.*, *Averrhoa Carambola, Linn.*

g. *Carissa Carandas, Linn. ;* syn. *Carissa Congesta, Wight.*

h. A sour variety of Nāgranga. *Vide* note *d*, p. 358.

i. *Solanum Melongena, Linn.*

j. *Ficus infectoria, Willd.*

k. Chakrapāni observes that it is a kind of creeper. The name, however, is applied to the tree called *Dalbergia Oojeinensis, Roxb.*

l. *Ficus religiosa, Linn.*

m. *Ficus glomerata, Willd.*

n. See note *j* above.

Nyagrodha(*a*) are astringent-sweet-sour, create wind, and are heavy.[163]

The kernel about the skin of the fruit of Bhallātaka(*b*), is fiery. (In energy) it is agreeable and cooling.

The group in respect of Fruits, numbering the fifth, is thus spoken of. Most of these fruits are used as food.[164]

The Group of Greens.

Ārdraka(*c*), as also Viçwabheshaja(*d*), creates relish (for food), promotes the appetite, and increases the semen. Its juice is directed to be used in retention of urine and stools caused by excitement of wind and phlegm.[165]

Jamvira(*e*) corrects relish, promotes the appetite, is keen, possessed of fragrance, and corrects the mouth. It is destructive of phlegm and wind, operates as a vermifuge, and is a Pāchana with respect to food previously taken.[166]

Mulaka(*f*), when young, is destructive of all the faults. When ripe, it excites all the faults. When boiled in oil, it becomes destructive of the wind. Dried in the sun, it subdues both phlegm and wind.[167]

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a. *Ficus Bengelensis, Linn.*; syn. *Ficus Indica, Roxb.*

b. The correct reading is "Bhallātakānām &c." Hence 'phalāni' is understood after 'Bhallātakānām.' 'Tangmānsam' is explained by Gangādhara as 'Taggatam mānsam,' *i.e.*, the kernel about the skin. That kernel is like fire, for it burns the skin and flesh of any one who touches it. Chakrapāni explains 'Agni-samam' as indicating 'Sphotādi-janakatwam,' *i.e.*, capability to produce inflammations and boils, &c. 'Agreeable and cooling' refer to the energy or 'Viryya' of the kernel. Bhallātaka is *Semecarpus Anacardium, Linn.* Some texts read incorrectly 'Bhallātakāsthyagnicamam &c,' implying that the 'Asthi' or seed of Bhallātaka is &c. This reading is incorrect.—*T.*

c. Ginger. *Zengiber officinale, Rose.*

d. Dry ginger is so called because of its extensive use as a medicament. Literally, the word implies 'universal medicine.'

e. Called 'Gondā-nebu' in Bengal. *Citrus medica, Linn.*; syn. *Citrus acid, Roxb.* Pāchana are medicines which assist in the digestion of undigested food.

f. The garden radish. *Raphanus Sativus, Linn.*

Surasa(*a*) alleviates hiccup, consumption, poison, asthma, and shooting pains in the sides. It excites the bile, destroys phlegm and wind, and corrects fœtid smell.[168]

Yamāni(*b*), Ārjjaka(*c*), Sigru(*d*), Çāleya(*e*), and Bhrishtaka(*f*) cause cheerfulness, create relish for food, and induce the ejectment of bile.[169]

Jalapippali(*g*), Gandira(*h*), Çringavera(*i*), and Tumvuru(*j*), are keen, hot, pungent, dry, and destructive of phlegm and wind.[170]

Bhustrina(*k*) is destructive of the virile power, pungent, dry, and hot, and corrects the mouth. Kharāçwā(*l*) is destructive of phlegm and wind, and alleviates pain and diseases of the anal duct.[171]

Dhānyaka(*m*), likewise Açwagandhā(*n*), and Sumukhā(*o*) create relish, and are fragrant. They are not very pungent, and operate

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a. A variety of *Ocimum sanctum, Linn.*

b. *Ptychotis Ajowan, D. C.*; syn. *Ligusticum Ajowan, Flem.*

c. A variety of *Ocimum sanctum, Linn.*

d. *Moringa pterygosperma, Gaertn.*; syn. *Hyperanthera moringa, Willd.* The fruits, called Khādā in Bengal, are used.

e. Chakrapāni observes that what is implied is 'Chānakya-mulam' which is evidently the root of Chanak or *Cicer arietinum, Linn.*

f. Otherwise called Rājikā, as observed by Chakrapāni. Black mustard, or *Sinapis racemosa, Roxb.*

g. *Commelyna salicifolia, Kunth.*

h. Chakrapāni observes that this is of two kinds, *viz.*, red and white. The white variety is included in the group of potherbs. The red, therefore, is to be understood here. Wilson says it is a kind of kidney bean. The "Ayurvedārtha Chandrikā" says that it is otherwise known by the name of Camatha. 'Gandira' implies a few other vegetables.—*T*

i. Cringavera is Ardraka or Ginger. Cringaveri is a root resembling the former.

j. Chakrapāni observes that this resembles Kustumvuru. It is called in Bengali 'Nepāli Dhaniya.' *Zanthoxylum alatum, Roxb.*; syn. *Zanthoxylum hostile, Wall.*

k. *Andropogon Schœnanthus, Linn.*

l. A variety of *Ptychotis Ajowan* coming from Khorasan. Chakrapāni says it means Krishnajiraka or *Nigella Sativa, Linn.*

m. *Coriandrum sativum, Linn.*

n. Called also Yamāni. *Ptychotis Ajowan, D. C.*; syn. *Ligusticum Ajowan, Flem.*

o. A variety of Parnāsa or Tulasi, *i.e.*, *Ocimum sanctum, Linn.*

as expectorants, by causing the evacuation of the faults (wind, bile, and phlegm).[172]

Grinjanaka(*a*) operates as an inspissant (by drying up the fluids of the body), is keen, and beneficial in excitements of wind and phlegm, and piles.

It is also used in producing perspiration.

It should be prescribed for constitutions in which the element of bile is less than usual.[173]

Palāndu(*b*) excites phlegm, is destructive of wind, and does not alleviate bile.

It is very suitable for food, adds strength, is heavy, enhances the vital seed, and adds relish to food.[174]

Laçuna(*c*) is destructive of worms, the minor varieties of leprosy, and blotches or scabs.

It allays also the wind, and glandular enlargements.

It is oily and hot, enhances the vital seed, and is pungent and heavy.[175]

The fruits of these, when dry, are destructive of phlegm.*

Thus is completed this, the sixth Group, consisting of the Greens.

Of the Group of Wines.

By nature all wine is generally sour (in taste) and hot, and has been said to be sour on assimilation.

It has especial properties. These are being declared.[177]

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a. The word is used to imply turnips as also a small variety of garlics. Here the former is intended.

b. Onions. *Allium cepa, Linn.*

c. Garlics. *Allium sativum, Linn.*

* What is stated of the group called the Greens, should be understood as applying to the green or fresh fruits of the same. Those very fruits, when dried, are productive of other consequences. The words 'eshām' and 'etāni' (of these—these) refer,as some take them, to Grinjanaka, Palāndu, and Laçuna. Chakrapāni takes them in a more comprehensive sense, that is, as including all the 'Haritas' or Greens.—*T.*

Wines, being destructive of wind, are applauded in the case of persons that are emaciated, of those that are afflicted with strangury or difficulty of micturition, and of those that are afflicted with diseases of the Grahani and piles.

They are also applauded in loss of milk and in anæmia or loss of blood.[178]

Wines, being destructive of wind, are beneficial in hiccup, asthma, catarrh or cold in nose, consumption, constipation of the bowels, disgust for food, vomitting, and epistasis or suppression of urine.[179]

The wine called Jāgala, which operates as an inspissant, and is dry and hot, is beneficial in cases of sharp pains, diarrhœa, flatulence, excitements of phlegm and wind, and in piles.

It cures intumescence, and digests the food that has been eaten.*[180]

The wine called Arishta is destructive of diseases caused by excitement of phlegm, such as intumescence, piles, ailments of the Grahani, chlorosis, anæmia, and jaundice, disgust for food, and fevers.

It creates a liking for food and increases the appetite.†[181]

Wine manufactured from sugar is agreeable to the mouth, is a slight intoxicant, fragrant, destructive of all diseases of the anal canal, aids digestion, and when old, promotes cheerfulness or relish, and improves the complexion.[182]

The juice of the sugar-cane when old is regarded as possessed of these virtues: it creates a liking or relish for food; it promotes

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* Cula implies sharp pains, generally in the abdomen, of a cholic character. There are many kinds of Cula. Pravāhikā implies diarrhœa. 'Atopa' is flatulence in general.—*T.*

† Arishta cures the diseases mentioned when they are caused by excitements of the phlegm. 'Rochana' is that which simply creates a liking for food. 'Dipana' is that which promotes or increases the appetite without helping the digestion of undigested food.—*T.*

the appetite ; it causes cheerfulness ; and is beneficial in swellings and intumescences and piles.*[183]

The cool (fresh) juice of the sugar-cane digests the food that is eaten ; it is destructive of constipation, improves the voice and complexion ; operates as an attenuant by removing bad humours, and is beneficial in swellings and intumescences and also piles.†[184]

The wine called Gauda (manufactured from molasses), when cleaned, purges the contents of the intestines (without producing watery motions) ; clears the stomach of the wind ; operates as a Tarpana and promotes the appetite.[185]

The wine called Ākshiki (manufactured from the fruits called *Terminalia Bellerica, Roxb.*) are beneficial in cases of chlorosis, anæmia, and jaundice, as well as of boils and wounds. It operates also for promoting appetite.[186]

The wine called Āsava is very intoxicating, destructive of wind, and agreeable to the mouth.[187]

The wine called Madhwāsava is very keen in energy and purges the contents of the intestines.

The wine called Maireya is sweet and heavy.[188]

The wine manufactured from Dhātaki (*Woodfordia floribunda, Salisb ;* syn. *Grislea tomentosa, Roxb.*) promotes cheerfulness and relish, is dry, creates taste for food, and promotes the appetite.[189]

Like the wine called Mādhwika (manufactured from honey) is that manufactured from *Uvæ passæ* and the juice of the sugar-cane. The latter, again, is not very hot.[190]

The wine manufactured from honey promotes relish for food, increases the appetite, creates cheerfulness, adds to strength, and is destructive of bile. Further, it cures constipation, is destructive of phlegm, and slightly excites the wind.[191]

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* Pakkarasa is a technical term, by which the juice of the sugar-cane, when old or properly fermented for a long period, is known.—*T.*

† "Lekhana or attenuants remove bad humours and altered constituents of the body by thinning them gradually and clearing the system of them." *U. C. Dutt's Mat. Med. of the Hindus.*

The wine manufactured from the diverse varieties of Yava (*Hordeum hexastichum, Linn.*), with their *Manda* or barm, is dry and hot, and provocative of wind and bile. It is, again, heavy, and is not digested without producing sensation of heaviness in the stomach and temporarily suppressing both fæces and urine. That called Madhulaka (*viz.,* manufactured from a particular variety of Yava which is so called) is provocative of phlegm.[192]

The wines called Sauviraka and Tushodaka promote the appetite, assist the digestion, are destructive of thoracic diseases as also chlorosis, anæmia, and jaundice, and of worms. They are, again, beneficial in diseases of the Grahani and in piles. They, further, operate as Bhedanas (by purging the intestines without producing watery motions).[193]

The sour gruel of rice, by touch, is alleviative of such fevers as are characterised by a burning sensation of the skin. If drunk, it alleviates wind and phlegm, cures constipation, operates as a purgative, and promotes the appetite.[194]

Generally, all new wines are heavy and excite the faults.

When old, they are corrective of the ducts, promote the appetite, are light, and correct relish.[195]

In such a state they induce cheerfulness and joy, are nourishing, increase the strength (by operating as tonics) and are alleviative of fear, grief, and fatigue.

They also induce self-reliance, energy, brilliancy of intellect, satisfaction, nourishment, and strength.[196]

Wines, used duly and reasonably by good men, become beneficial as nectar.[197]

Thus has been declared the seventh Group on the subject of Wines.

The Group on Waters.

The water that falls from the sky, *i.e.,* from the clouds, is of one kind. Falling and fallen, it takes the qualities of time and place.[198]

While falling from the sky, coming in contact with the sun, the moon, and the atmosphere, each of which is dependent upon season (for its own virtues), water becomes possessed of the attributes of being cool or hot, or oily, or dry, &c., all of which appertain to the earth.[199]

By nature, the water that falls from the sky is possessed of these six attributes, *viz.,* cool, pure, beneficial (to the body), clear, without any filth (or transparent), and light.

Fallen from the sky, it depends for its properties upon the vessel or receptacle which holds it.[200]

The water that falls on a soil that is white becomes possessed of astringent taste.

That which falls on soil of a pale yellowish hue becomes possessed of a bitter taste.

That which falls on soil of a tawny color becomes endued with alkaline ashes.

That which falls on saline soil becomes possessed of saline taste.[201]

That which falls on mountainous beds becomes possessed of a pungent taste.

That which falls on a soil made of black earth, becomes sweet.

These are the six properties of water as dependant on the kind of soil on which it falls.[202]

The water that is poured by the deity of the clouds, that which is obtained from (dissolved) hail, and that from (dissolved) snow, have an unmanifest taste.*[203]

That water which, created by the deity of the clouds, falls from the sky and is held in such vessels as have been directed to be

* No particular taste attaches to such water.—*T.*

used for the purpose, is called *Aindra* water by the wise. That is the foremost of all waters and deserves to be drunk by kings.[204]

All the properties of water, in season and out of season, are now being mentioned.

That water which is slightly astringent-sweet, exceedingly subtle, clear, and light, not dry, and which never deposits anything at the bottom, is regarded as the best.[205]

The water that belongs to the season of rains is heavy, leaves a deposit below, is sweet, and new.[206]

The water that falls in autumn is generally subtle (thin), light, and never deposits anything at the bottom. That water is applauded for use, in the four kinds of food, by those persons that are very delicate, and those also that take oily food or food in copious measure.*[207]

That which falls in the season of dews is slightly lighter than the above. That water, again, is alleviative of phlegm and wind.

The water that falls in spring should be known to be astringent-sweet and dry.[209]

The water of summer leaves no deposit. This is certain.

At times when indications of more than one season appear, the water that is poured by the clouds becomes productive of faults. There is no doubt in this.[210]

By kings and those that are equal to kings, as also by men of delicate constitutions, the water carefully collected at autumn should be used.†[211]

Rivers whose waters are obstructed in their course by rocks, by constant beating against them, become clear and transparent.

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* The four kinds of food are food that is swallowed, that is chewed, that is lapped, and that is drunk.—*T.*

† Verses 201 to 211 do not occur in all texts. Chakrapāni regards them as interpolations. Gangādhara, though doubting their genuineness, includes them in his text and comments upon them. As, however, these verses enunciate some quaint propositions, I have thought it proper not to reject them.—*T.*

Rivers that have their sources in the Himavat mountains are sacred and resorted to by the deities and the Rishis. Their waters are worthy of being used.[212]

Rivers that flow over rocks and sands, have clear and transparent waters. Rivers that have their source in the Malaya mountains have waters that resemble nectar itself.[213]

Those rivers that flow westwards are full of waters that are clear and transparent and worthy of being used.

Those that fall on the eastern ocean have generally slow currents. Their waters are heavy.[214]

The waters of those rivers that have their rise in the Pāripātra mountains, as also those that have their source in the Vindhya and Sahya mountains, cause diseases of the head and thorax, the different kinds of leprosy, and elephantaisis.[215]

Rivers, when they carry the waters of the rainy season, become stained with mud and worms and the filth of snakes and rats. Hence they are capable of exciting all the faults.[216]

The waters obtainable from tanks, wells, ponds, springs, large tanks or lakes, and rillets escaping from fountains, should be regarded as possessed of the virtues and faults that attach to marshy soil, or rocky land, or arid deserts.[217]

Water that is slimy, or full of worms, or fœtid in consequence of (putrified) leaves and and moss and mire, that has lost its color and taste, and that has become thick and stinking, is not beneficial.[218]

The water obtainable from the ocean is saline. It is provocative of the three faults, and possesses a bad odor.[219]

Thus has been declared the eighth Group, *viz.*, that about Waters.

The Group about Milk.

The milk of the cow has these ten properties, *viz.*, it is sweet, cool, mild, oily, copious, fine, slimy, heavy, not pungent, and free from impurities.[220]

In consequence of the possession of these properties and of their parity with the element called *ojas,* vaccine milk enhances *ojas.* Vaccine milk is the foremost of all things that prolong life. It has also been said to operate as a Rasāyana.[221]

The milk of buffaloes is heavier than vaccine milk and cooler. Being excessively oily, such milk produces sleeplessness. It is beneficial for those persons whose digestive fire is keen.[222]

The milk of camels is dry and hot. It is slightly saline and light. It has been recommended for alleviating excitements of the wind and the phlegm, in cases of retention of urine, worms, intumescence, stomachic and abdominal discsases, and piles.[223]

The milk of animals that are of undivided hoofs operates as a tonic, strengthens the muscles, is hot, and sour, with a saline taste, and dry, and alleviates wind generated in the blood and other elements of the body.*[224]

The milk of the goat is astringent-sweet, cool, operates as an inspissant, and is light. It alleviates hemorrhage due to excitements of the bile, and diarrhœa. It cures also phthisis and fever.[225]

The milk of sheep is very hot. It causes hiccup and asthma, and excites the bile and the phlegm.

The milk of the elephant is a tonic. It is also heavy, and greatly strengthens the muscles.[226]

Human milk prolongs life, promotes nutrition and corpulency, is capable of being properly assimilated by the human system, operates as an emollient, is used as a cerebral purgative in hemorrhages due to excitements of the bile, and acts as a sedative in the cases of persons suffering from inflammation of the eye.[227]

Curds create relish for food, promote the appetite, increase the semen, operate as emollients, and increase strength. On assimilation they become sour and hot. They are destructive of the wind, and regarded as an auspicious object. They also promote nutrition, adding to the bulk of the body.[229]

* 'Cākhā' is explained by the Commentators as implying blood and other constituents f a like nature.—*T.*

Curds are applauded as remedies in inflammations of the schneiderian membrane with loss of smell, in diarrhœa, in fits of cold, in obstinate fevers, in disgust for food, in difficulty of micturition, and in emaciation.[229]

Curds are generally harmful in autumn, summer, and spring.

They are also harmful in all ailments that arise from bilious hemorrhage and phlegm.[230]

Those curds that are not properly formed (congealed) are provocative of the three faults.

When, however, properly formed, they are destructive of wind and increase the semen.

The cream of curds is destructive of phlegm and wind.

The barm of curds cleanses all the ducts of the body.[231]

Butter-milk should be administered in cases of intumescence, piles, ailments of the Grahani, difficulty of micturition, stomachic and abdominal diseases, disgust for food, in maladies brought about by excessive oiling, chlorosis, anæmia, and jaundice, and in vomiting.[232]

Cheese, newly extracted, operates as an inspissant, promotes the appetite, induces cheerfulness and relish, and alleviates diseases of the Grahani, piles, facial paralysis, and disgust for food.[233]

Ghee strengthens the memory and the understanding, the digestive fire, the element called *ojas,* phlegm, and serum. It is destructive of wind, bile, poisons, intoxication and insanity, waste, ill-luck, and fever. It is the foremost of oily substances, cool, and sweet in both taste and assimilation. When mixed, agreeably to the ordinance, with the proper substances, it becomes endued with a thousand kinds of energy, and operates in a thousand ways.[234-35]

Old Ghee alleviates vertigo, delusions, epilesy, intumescence, insanity, ailments due to poisons, fevers, and sharp pains in the genital organs (of women), the ears, and the head.[236]

The Ghee prepared from the milk of goats, sheep, and buffaloes should be regarded as possessing the same virtues as the milk from which it is prepared.

Piyusha(*a*), Morata(*b*), and Kilāta(*c*), and such other varieties, are very beneficial for such persons as have a keen digestive fire or as sleep very little.

These are heavy, operate as emollients, increase the semen, promote nutrition and corpulency, and are destructive of wind.[237-38]

Inspissated butter-milk is clear, heavy, and dry. It dries up the humours or fluids of the body.

Thus has been declared the ninth Group consisting of the different kinds of Milk.[239]

The Group about Sugar-cane.

The juice of the sugar-cane, if the stalk is chewed with the aid of the teeth, increases the semen, is cool, purges the intestines, is oily, promotes nutrition and corpulency, is sweet, and excites the phlegm.

If the juice is taken after extraction with the aid of some machine, it leads to a burning sensation of the skin.[240]

That variety of sugar-cane which is known by the name of Vansaka is superior to that which is called Paundra, in properties of coolness, purity, and sweetness.

Treacle is aboundantly productive of worms, marrow, blood, serum, and flesh.[241]

Thick black treacle, called *Kshudra,* that in which only a fourth part of the juice of sugar-cane remains, that in which a third thereof remains, and that in which only half remains, possess the property of heaviness in the order in which they are mentioned, (*i.e.,* the first is heavier than the second, the second than the third, and the third than the fourth).

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a. The milk of a cow during the first seven days after calving.—*T.*

b. Milk of seven days' standing, that is, when it has lost its milky nature.—*T.*

c. Inspissated milk, *i.e.,* coagulated with the aid of some sour substance.—*T.*

Treacle that has been washed creates less impurities than the others.*[242]

Clearer than treacle are Matsyandikā, and Khanda and Sarkara (so that the second is superior in clearness to the first, and the third to the second). The coolness, again, of these is proportionate to their clearness.†[243]

All varieties of sugar manufactured from treacle, are oily, increase the semen, and are beneficial for persons that are weak or that have sustained injuries.

The sugar that is called Yāsha is bitter in taste, as also astringent-sweet, and possessed of cooling properties.‡[244]

The sugar made from honey is dry, alleviates vomitting and diarrhœa, and operates as a Cchedana.§

All kinds of sugar are beneficial in thirst, hemorrhages due to excitements of the bile, and in all diseases characterised by a burning sensation of the skin.[245]

Mākshika, Bhrāmara, Kshaudra, and Pauttika are the four varieties of honey.

Among them all, Mākshika is the foremost. In consequence of its speciality, Bhrāmara is heavy.||[246]

The honey called Mākshika is of the color of oil.

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* Impurities, that is, in the form of fæces and other excreta that escape from the body.—*T.*

† Matsyandikā is coarse sugar. When refined a little, it is called Khanda. The latter, when further refined, is called Sarkara or sugar.—*T.*

‡ Yāsha is sugar manufactured from the decoction of Durālabhā or *Hedysarum Alhagi, Linn.*; syn. *Hedysarum Maurorum, D. C.*

§ "Cchedana are medicines which remove by force, as it were, and discharge from the body, adherent phlegm or other humours. Emetics, expectorants, errhines, caustics, &c. would probably come under this head."—*U. C. Dutt's Mat. Mad. of the Hindus.*

|| Chakrapāni observes that Mākshika honey is that which is gathered by the ordinary bee of a pale color. Bhrāmara is that gathered by those bees which are called Bhramara. Kshaudra is gathered by bees of a very small variety. Pauttika is gathered by that variety of pale bees which are large in size.—*T.*

The honey that is of a white color is called Bhrāmara.

That which is called Kshaudra should be known to be of a tawny hue.

That called Pauttika is of the color of Ghee.[247]

The general properties of honey are these :—it is provocative of the wind ; heavy and cooling ; alleviates phlegm and hemorrhages caused by excitement of the bile ; it unites fractures ; it operates as a Cchedana ; it is dry, and astringent-sweet in taste.[248]

Honey, if taken in a heated state, kills the person taking it. If taken also by one who has been afflicted by heat or who is of a hot constitution by nature, it brings about death. This is due to the presence of poison in it.

In consequence of its being heavy and dry and astringent and cooling, honey, if taken in a very small measure, becomes beneficial.[249]

There is nothing more painful and difficult of treatment than mucus generated in the stomach through (excessive use of) honey. That disease soon kills the patient, like poison, in consequence the conflicting nature of the treatment to be followed.

When mucus is generated, heating operations should be followed. Such operations, however, in the case of mucus generated by (excessive use of) honey, become hostile. Mucus, therefore, due to honey, is a very serious disease, and soon brings about death like poison.*[250-51]

In consequence of the presence of diverse essences in honey, it is exceedingly assimilable (with other objects).†

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* The sense is this : Honey is heavy. If taken in copious measure, it generates mucus in the stomach. The treatment is very difficult, for all medicines that are destructive of mucus must be of heating virtues. Honey, however, is heating. The ordinary medicines, therefore, aggravate the disease brought about by honey. If cooling medicines are administered, they become hostile to the mucus generated by the copious use of honey. Hence, the treatment of such a disease is exceedingly difficult ; while its progress is so rapid that it brings about death before it can be stayed.—*T*.

† Some texts incorrectly read 'himam madhu.' The correct reading is 'param'.—*T*.

Thus is declared the tenth Group which consists of the diverse modifications of the Sugar-cane or substances that resemble it in nature.[253]

The Group about Prepared (cooked) Food.

Liquid food, *viz.,* that which is drunk, alleviates hunger, thirst, fatigue, weakness, and diseases of the stomach.

It generates sweat and excites the digestive fire.

It makes the wind and the fæces move downwards in their natural direction.[253]*

Vilepikā operates as a Tarpana, and Grāhi. It is, besides, light and promotes cheerfulness.†

The barm (of barley or rice) excites the digestive fire, and induces the wind to move (downwards) in its natural course.[254]

It softens all the ducts, and generates sweat.

In the case of persons who have fasted or who have been purged, or of those who are thirsty after the oils drunk by them have been digested, barm, in consequence of its power of exciting the digestive fire and of its being light, becomes the support of life.

It alleviates thirst and diarrhœa, and restores the diverse elements of the physical organism to harmony.[255-56]

The Manda of fried paddy excites the digestive fire, and alleviates burning of the skin, and swoons.

The Manda of fried paddy, properly prepared and purified, should be given to persons whose digestive fire is mild, or whose digestive fire is excited unequally, or to children, and aged, persons, and women, and persons that are of delicate constitutions.

It alleviates hunger and thirst quickly. It is a good regimen.

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for 'himam.' 'Yogavāhi' is explained by Gangādhara as assimilable. The fact is, honey takes the properties of those substances with which it is mixed.—*T.*

* Gangādhara observes that 'peyā' indicates thin gruel of barley.—*T.*

† 'Vilepikā' is understood in the sense of rice-gruel. Tarpana is that which soothes and promotes nourishment. Grāhi is something that dries up the fluids of the body.—*T.*

It expels the impurities of such persons as have undergone a course of corrective treatment.*[257-59]

Rice, well boiled, properly divested of the water in which it has been boiled, and then adequately washed, and while still warm, is regarded as food that is light.

In constitutions injured by poison or characterised by excess of phlegm, fried rice is much desired.[259]

Rice, boiled, not divested of the water in which it has been boiled, unwashed, and cold, is regarded as food that is heavy.[260]

Rice boiled with meat, potherbs, fat, oil, Ghee, marrow, and fruits, forms food that operates as a tonic, acts as Santarpana, promotes cheerfulness and relish, is heavy, and increases the vital seed.[261]

Rice cooked with Māsha (*Phaseolus radiatus, Roxb.*), sesame, milk, Mudga (*Phaseolus Mungo, Linn.*), is endued with the same attributes.

Kulmāshas(*a*) are heavy, and dry, excite the wind, and purge the intestines without producing watery motions.[262]

As regards those kinds of prepared food that are made from Saupya(*b*), or wheat, or barley, the physician should declare their heaviness and lightness according to (the properties of) their constituent ingredients.[253]

Of unprepared soup, prepared soup, thin (well-cooked) juice of flesh, sour *supa,* and *supa* that is not sour, it should be known that each is heavier than that which precedes.[264]†

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* Some texts read 'Kshutpipāsāsahah' which is incorrect. The correct reading, of course, is 'Kshutpipāsāpahah;' 'çuddhānām' implies such persons as have been properly purged and as have undergone the treatment called Corrective. *Vide* Section XV, *ante.—T.*

a. Powdered barley, half boiled in warm water, and then made into cakes is called 'Kulmāsha.'—*T.*

b. By 'prepared food' is meant such food as cakes, &c. 'Supya' means all varieties of 'Dāl,' such as *Phaseolus radiatus, Roxb.; Phaseolus Mungo, Linn.;* &c.—*T.*

† 'Unprepared soup' means such soup as has been prepared with only oil or Ghee and salt, but in which no spices occur. 'Prepared soup' is that in which occur

Water mixed with powder of fried barley, if drunk, excites the wind, is dry, increases the quantity of fæces, and makes all the faults (*i.e.*, wind, bile, and phlegm) move in their natural courses. It acts also as a Tarpana (by exercising a soothing and sedative effect on the constitution). This drink immediately promotes strength also.[265]

Çāli rice, fried and reduced to powder, is sweet in taste; dry, and cooling. It operates as an inspissant (by drying up the fluids of the body), alleviates hemorrhage caused by excitement of the blood, thirst, vomiting, and fever.[265]

Cakes made of barley, Yāvaka(*a*), and Vātya(*b*), alleviate the diseases known as Udāvartta(*c*), Pratiçyāya(*d*), consumption, diabetes, and Galagraha.[268]

All these kinds of food which go by the name of Dhānas(*e*) generally operate as attenuants. In consequence of being dry, they carete thirst, and owing to their causing flatulence, they are difficult of digestion.[268]

Such grains of barley as have put forth sprouts, Çashkuli (cakes made of sesame), cakes fried in Ghee and steeped in honey, Sapindikā (cakes made of diverse ingredients and of the form of round balls), cakes made of *Phaseolus radiatus* and other varieties of *supa,* and also those called Pupulikā, are exceedingly heavy.*[269]

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oil or Ghee, salt, and also spices of every kind. Thin juice of flesh implies the decoction of flesh with or without salt. It is generally taken without oil or Ghee, having been boiled along with it. 'Supa,' as explained before, is Dāl, *i.e.*, the juice of *Phaseolus radiatus, P. Mungo,* &c. To this day, certain varieties of Dāl are taken with some kind of sour fruit, such as tamarind, *Dillenia Indica, Linn.*, &c. Such sour Dāl is lighter than Dāl otherwise prepared.—*T.*

a Yāvaka is barley boiled in water and then strained through a fine cloth.

b. Vātya is fried barley boiled and strained.—*T.*

c. Diseases due to suppression or retention of wind; such suppression leads to retention of urine and fæces, &c.—*T.*

d. Catarrh of the noise.

e. Food made from fried barley.—*T.*

* It is difficult to say how Pindikā and Pupulikā were made. The words are no longer current. All that is known of them is that they were certain kinds cakes.—*T.*

The following publications relating to Hindu Medical Science may be had at No. 200, Cornwallis' Street, Calcutta, India.

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" I have known Kaviraj Avinash Chandra Kaviratna for many years. His professional attainments are of a high order and his reputation as a representative of the *Ayurvedic* mode of treatment, extends all over the country and has crossed the very seas as is evidenced by the praise accorded to his medical publications by a number of medical and general scholars of both Europe and America. Personally, I have, on several occasions, consulted him regarding the treatment of diseases and have derived benefit from such consulation. On one occasion, a relative of mine, suffering under an accute Rheumatic affection and bed-laid for sometime, was cured in a remarkably short space of time by using the oils and other medicaments prescribed by the *Kaviraj*. The *Mahamasha* oil, the *Cchagaladi Ghee*, and other medicaments that *Kaviraj* Avinash Chandra uses are prepared under his immediate superintendence, and no wonder that their efficacy should be undoubted. I have very little doubt that through the exertions of *Kaviraj* Avinash Chandra whose energy and enthusiasm in the cause of his profession are addmitted by all who know him, the *Ayurvedic* system of treatment will not only be able to maintain itself against the encroachments of western medical science, but will also gain some portion of the ground lost by it.

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(Sd.) Peary Mohan Mukerjee.

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PART XIII.

CHARAKA-SAMHITĀ.

TRANSLATED INTO ENGLISH.

PUBLISHED BY

AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA; EDITOR OF CHIKITSA-SAMMILANI (Medical Journal in Bengali); PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &c., &c., &c.

CALCUTTA:

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Lesson XXVIII is very important. It deals with food and drink more particularly and shows what purposes are served by the juice or fluid into which food is changed in the stomach and what by the refuse of food.

How the body has food for the source of its growth is also explained.

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Those varieties of food that are prepared by being mixed with fruit, flesh, fat, potherbs, powdered sesame,* and honey, increase the semen, improve strength, are heavy, and operate as tonics.[270]

Vesavāra(*a*) is heavy, cooling, and increases one's stock of strength.

Cakes prepared with milk and the juice of the sugar-cane are heavy, soothing and sedative, and increase the vital seed.[271]

Those kinds of food that are prepared with treacle, sesame, milk, honey, and sugar, increase the vital seed, act as tonics, and are exceedingly heavy.[272]

Food made of wheat and prepared with oil and Ghee, or boiled or fried in oil and Ghee, is possessed of diverse virtues. It is heavy, soothing and sedative, increases the vital seed, and promotes cheerfulness.

Cakes made of wheat, if prepared in a particular way, become light of digestion.†

Dhāna, Parpata, and Pupa and other food of the same kind, should be prescribed after ascertainment (of their virtues).‡[273-74]

Prithukā(*b*) is heavy. A little of it may be taken, after frying it first.

That variety of it which is made of barley causes heaviness of the stomach and suppresses urine and fæces before it can be digested.

If mixed with husk or chaff, it purges the intestines (without producing watery motions).§[275]

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* 'Palala' is powdered sesame.—*T.*

a. A kind of food made of rice or barley or wheat and flesh and spices of diverse kinds.—*T.*

† 'If prepared in a particular way,' *i.e*, if properly corrected. The Commentators observe that if wheat cakes are cooked with heat applied on every side, they become light.—*T.*

‡ These, though ordinarily heavy, may become light in consequence of especial methods of preparation. Hence, in prescribing them, the physician should be guided by the method of their preparation.—*T.*

§ 'Prithukā' is ordinarily known by the name of Chidā. Paddy is first boiled. It is then fried a little and then flattened with the aid of the husking apparatus. Sometimes, again, unripe paddy is brought from the fields and then flattened into Chidā. The latter variety is regarded lighter, and is very agreeable.—*T.*

Food prepared from the different varieties of *Supya* (*i.e.*, *Phaseolus radiatus*, *Phaseolus Mungo*, and other Dāls), changed from their natural state (*i.e.*, fried, &c.), and food prepared from Çuka paddy changed from its natural state, excite the wind, and are dry, and cooling.

Mixed with pungent things, and oil, and salt, a little only of such food should be taken.*[276]

The above varieties of food, when they happen to be gross and hard and are cooked in mild heat (or, not cooked properly), become heavy of digestion.

When cooked in strong heat, they conduce to growth of body and strength.†[277]

The admixture of articles, their correction, their measure, and dissociation or separateness, in respect of food, should be prescribed after ascertainment of the heaviness or lightness of each.‡[278]

The curds called Rasālā(*a*) promote nutrition and corpulency, increase the vital seed, are oily, act as tonics, and cause relish for food.

Curds mixed with raw sugar oilify the system, are soothing and sedative, promote cheerfulness and relish, and alleviate wind.[279]

Sherbets prepared from Drākshā(*b*), Kharjjura(*c*), and Kola(*d*), are heavy and cause a sensation of heaviness in the stomach and lead to supression of urine and fæces.

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* 'Supyānnavikritāh' means 'Supya-vikritāh' and 'Anna-vikritā.' The former implies the different varieties of *Phaseoli*, oats, &c., in a fried state; the latter, Cuka paddy in a fried state. To this day, these are taken with salt, oil, and red pepper.—*T*.

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a. Curds made fragrant by admixture are called Rāsalā.—*T*.

b. *Vitis Vinifera, Linn.*; *Uvæ passæ*.

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Sherbets made also of Parushakas(*a*), of honey, and of every variety of article manufactured from modification of the (juice of the) sugar-cane, are possessed of the same virtues.[290]

By admixture with articles that are pungent or sour, these sherbets come to be regarded as entirely different objects.

Ascertaining the measure of the articles used, the virtues and effects of these (diverse) sherbets are to be declared.[291]

The drink called Rāgashādava(*b*), being mixed with what is pungent, sour, sweet, and saline, is light, becomes agreeable to the taste, promotes cheerfulness, excites the appetite, and causes a relish for food.[292]

Semi-liquid pickles made of Āmra *(Mangifera Indica, Linn)* and Āmalaka *(Phyllanthus Emblica, Linn.)* promote nutrition and corpulency, increase strength, create relish for food, and are soothing and sedative. They are so, it is said, because of their oiliness, sweetness in taste, and heaviness.[293]

Ascertaining their admixture, correction, and measure of the ingredients used, should the virtues and effects of each variety of pickles be declared.[294]

Çukta(*c*), alleviates hemorrhage caused by excitement of bile, and causes the expectoration of phlegm. It makes the wind move in its natural course. When bulbous roots, roots, and fruits are soaked in it, it takes the virtues of what is thus soaked in it. Thus prepared, it should be known by the name of Āsuta.[295]

Çindāki(*d*), other kinds of Āsuta(*e*), and that which be-

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a. *Grewia Asiatica, Linn.*

b. Gangādhara cites the following verse for explaining the ingredients of Rāgashādava :—"*Kkathitantu gudopetam sahakāraphalam navam, Tilanāgara samyuktam vijneyo Rāgashādavah.* The meaning is, a drink made of frayed treacle, raw mangoes, sesame seeds, and *Cyperus partenuis* of Roxburgh.—*T.*

c. An acid preparation made from fruits and roots.—*T.*

d. Cindāki is defined to be *Rājikā yuktaih syān mulakadaladravaih, Sarshapa swarasairvāpi çālipishtakasamyuktaih.* This implies that the food so called is prepared with the larger variety of mustard seeds called Rājikā, and garden radish, and plaintains liquified by some means, or with mustard oil. The principal ingredient must be cakes of Cāli rice.—*T.*

e. As explained in the previous Verse, Asuta is Kānji or sour gruel of rice in which has been cast fruits and roots.—*T.*

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Semi-liquid pickles made of Āmra *(Mangifera Indica, Linn)* and Āmalaka *(Phyllanthus Emblica, Linn.)* promote nutrition and corpulency, increase strength, create relish for food, and are soothing and sedative. They are so, it is said, because of their oiliness, sweetness in taste, and heaviness.[293]

Ascertaining their admixture, correction, and measure of the ingredients used, should the virtues and effects of each variety of pickles be declared.[294]

Çukta(*c*), alleviates hemorrhage caused by excitement of bile, and causes the expectoration of phlegm. It makes the wind move in its natural course. When bulbous roots, roots, and fruits are soaked in it, it takes the virtues of what is thus soaked in it. Thus prepared, it should be known by the name of Āsuta.[295]

Çindāki(*d*), other kinds of Āsuta(*e*), and that which be-

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a. *Grewia Asiatica, Linn.*

b. Gangādhara cites the following verse for explaining the ingredients of Rāgashādava :—"*Kkathitantu gudopetam sahakāraphalam navam, Tilanāgara samyuktam vijneyo Rāgashādavah.* The meaning is, a drink made of frayed treacle, raw mangoes, sesame seeds, and *Cyperus partenuis* of Roxburgh.—*T.*

c. An acid preparation made from fruits and roots.—*T.*

d. Cindāki is defined to be *Rājikā yuktaih syān mulakadaladravaih, Sarshapa swarasairvāpi çālipishtakasamyaktaih.* This implies that the food so called is prepared with the larger variety of mustard seeds called Rājikā, and garden radish, and plaintains liquified by some means, or with mustard oil. The principal ingredient must be cakes of Çāli rice.—*T.*

e. As explained in the previous Verse, Asuta is Kānji or sour gruel of rice in which has been cast fruits and roots.—*T.*

comes sour through age, create a relish for food and are light.*

The physician should thus know that these eleven (separate) kinds (of food) are included in the Group of Prepared food.[286]

Thus ends the Group of Prepared food.

The Group of Oils.

In subsidiary taste, the oil (of sesame) is astringent. It is sweet, capable of penetrating into even the minute nerves of the body, and hot. It operates as an aphrodisiac, enhances the bile, retains both fæces and urine, and does not increase the phlegm.[287] It is the foremost of all things that are destructive of the wind. It is a tonic; it improves the skin, memory and intelligence, and the digestive fire.

If improved by admixture with other articles, the oil of sesame is regarded as capable of alleviating all diseases.†[288]

Through use of oil, Daitya chiefs, in days of old, transcended decrepitude and change, and became capable of bearing great fatigue and putting forth great might in battle.[289]

The oil of Eranda *(Ricinus communis, Linn.)* is sweet in taste, heavy, and increases phlegm, and is highly efficacious in alleviating leprosy, abdominal tumours, thoracic diseases, and chronic fevers.[290]

The oil of mustard seeds is pungent and hot and injures blood and bile; and destroys phlegm, the vital seed, and the wind, and alleviates itches and urticaria evanida.[291]

The oil of Piyāla seeds *(Buchanania latifolia, Roxb.)* is sweet, heavy, and increases phlegm. In consequence of its not being very hot, it is beneficial in excitements of wind and bile.[292]

The oil of Atasi *(Linum usitatissimum, Linn.)* is sweet and sour; it is pungent in assimilation. In energy it is hot. It is

* 'Kālāmla' is something that has become sour through age and not anything that is naturally sour, or sour in a state of freshness.—*T.*

† Like Ghee, the oil of sesame has the capacity of receiving the virtues of articles steeped in it for sometime. The steeping of articles for this purpose is the principal kind of 'Samskāra' (correction or improvement) to which oil is subjected.—*T.*

beneficial in (excitements of) wind and it excites bilious hemorrhage.[293]

The oil of Kusumbha *(Carthamus tinctorius, Linn.)* is hot. In assimilation it is pungent. It is heavy and produces, in especial, a burning sensation of the skin. It is capable of exciting all diseases.[294]

The other oils made from ftuits, which are used in connection with food, should, in respect of their qualities and effects, be declared as similar to the fruits from which they are made.[295]

Serum and marrow are sweet, promote nutrition, increase the vital seed, and act as tonics. In respect, again, of their cooling and heating qualities, serum and marrow should be declared as conformable to the animals to which they belong.*[296]

Viçwabhesaja (or dry ginger) is oily, excites the appetite, increases the vital seed, is hot, and destructive of wind and phlegm, and sweet in assimilation, and promotes cheerfulness and adds relish to food.[297]

Pippali *(Piper longum, Linn.*; syn. *Chavica Roxburghii,)* when juicy, provokes the phlegm, is sweet in taste, heavy, and oily.

When dry, it is regarded as destructive of phlegm and wind, pungent and hot, and capable of increasing the vital seed.[298]

Maricha *(Piper nigrum, Linn.)* is not much hot. It does not increase the vital seed. It is light and adds relish to food. In consequence of its capacity to remove adherent phlegm and other matters, and of drying them, it promotes the appetite and subdues phlegm and wind.†[299]

Hingu *(Ferula Assafœdita, Linn.)* is destructive of wind and phlegm and retention of fæces, pungent and hot, provocative of the appetite, and light. It should also be known as capable of alleviating sharp deep-seated pains and operating as a Pāchana and adding relish to food.[300]

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* The sense is that serum and marrow, in respect of these two qualities, follow the meat of the animals from which they are taken. If the meat be heating, the serum and marrow also will be so. If it be cool, these also will be cool.—*T.*

† Chhedanas are medicines which remove by force adherent phlegm and bad humours ; emetics, expectorants, caustics, errhines, &c., probably come under it.—*T.*

Saindhava (rock) salt is the foremost of all salts. It adds relish to food and excites the appetite. It promotes cheerfulness, strengthens the vision, is not pungent, is destructive of all the three faults, and endued with a sweet taste.[301]

Sauvarchala salt, in consequence of the fineness of its grains, its heat-producing capacity, its lightness, and its aromatic quality, is capable of adding relish to food, and alleviating cases of retention of fæces. It further promotes cheerfulness and alleviates nausea and vomiting.*[302]

Vit salt, in consequence of its keenness and heat-producing and aphorodisiac qualities, promotes the appetite, alleviates sharp, deep-seated pains, and causes the wind in both the upper and the lower parts of the body to move in its usual or ordinary course.†[303]

Audbhid salt is bitter and pungent and alkaline. It is keen, and operates as an expectorant.‡[304]

† The following extract from *U. C. Dutt's Materia Medica of the Hindus*, p. 85, may be read with interest. "*Souvarchala* called *Souchala* or *Kālānimak* in Hindustan is said to be aromatic, agreeable and digestive, and useful in the same sort of cases as *Vit-lavana*. It is described in the report on the Punjab Products as a dark-colored salt said to be made by dissolving common salt in a solution of 'Sājimāti' (crude soda) and evaporating it; this salt contains Chloride of sodium, sulphate of soda, caustic soda, and a little sulphate of sodium, but no carbonate of soda.' *Sonchal* salt is not available in the drug shops of Calcutta. Some Bengali physicians give this name to a crystalline form of rock salt, but Up-country physicians always translate Sauvarchala as *Sonchal* or *Kālānimak*."—*T*.

† "*Vit-lavan* occurs in dark-red shining granules somewhat resembling coarsely powdered lac in appearance. It has a mild, saline and somewhat nauseous taste. Dr. Fleming says that 'the following process for making this salt was communicated by a native druggist to Mr. Turnbull at Mirzapore and was actually performed in his presence. Fifty-six pounds of Sambar salt are mixed with twenty ounces of dried *aonlas* (*Emblic myrobalans*). One fourth of these materials is put into a round earthen pot with a narrow mouth, which is put in a fire-place made of clay. The fire-place has a hole at the bottom for introducing the fire-wood. After the fire has been lighted about an hour, and the materials, in the pot, appear to be heated, the rest of the materials is added by degrees. The whole is then exposed to a strong red heat for about six hours. The fire is then allowed ty die away, and the pot to cool, which, upon being broken, is found to contain about forty-eight pounds of *cala-nimak* or *bit-lavan*.' "—*U. C. Dutt's Mat. Med. of the Hindus*, p.p. 84-85.

‡ "*Audbhid*, that is, produced of itself from the earth, is the name applied to a salt produced as an efflorescence on *reh* lands. The salt is called *reh* or *kalar* in the vernacular. It consists principally of sulphate of soda with a little choride of sodium, and is described as alkaline, bitter, pungent, and nauseating. It is said to

Kāla salt has no smell. Its qualities are exactly those that belong to Sauvarchala.[305]

Sāmudraka salt is sweet.* Pānçuja is bitter and pungent.†[306]

All varieties of salt add relish to food, aid in digestion, cause secretions, and alleviate the wind.[307]

Yāvaçuka (alkaline ashes of the stalks of barley) cures diseases of the thorax, anæmia and jaundice, disorders of the Grahani, enlargement of the spleen, epistasis or suppression of urine, inflammation of the throat leading to hoarseness or suspension of the voice, and consumption due to excitement of phlegm, and piles.[308]

All varieties of alkaline ashes are keen, hot, light, dry, productive of secretions, capable of aiding digestion, boring, and caustic. They are, besides, capable of provoking the appetite, and of separating by force all kinds of adherent matter and bad humours. They are like fire in energy.[309]

Kāravi(*a*), Kunchikā(*b*), Ajāji(*c*), Kavari(*d*), Dhānya(*e*), and Tumvuru(*f*), add relish to food, excite the appetite, and destroy wind, phlegm, and bad odours.

Nothing can be laid down regarding the measure in which articles that are regarded fit for eating should be mixed.[310]

Thus ends the twelfth Group of objects used as food.

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be so abundant in some parts of the Punjab as to render the soil quite barren. Some physicians or rather writers substitute this article for *Sambar* salt in the composition of *Pancha-lavana* or the five salts."—*U. C. Dutt's Mat. Med. of the Hindus,* p. 84.

* "Sāmudra literally means produced from the sea. The term is applied to sun-dried sea-salt, manufactured in the Madras Presidency. It is called *Karkach* in the vernacular. Orthodox natives who consfder common salt as impure from the circumstance of its having undergone the process of boiling, and who take only rock salt, substitute *Karkach* for rock salt, if the latter is not available."—*U. C. Dutt's Mat. Med. of the Hindus,* p. 84:

† "*Pānsuja* or *Ushasuta* literally means salt manufactured from saline earth. *Pāngā* or common salt, manufactured from earth impregnated with salt water, would come under this head."—*U. C. Dutt's Mad. Met. of the Hindus.*

a. A variety of *Nigella Sativa, Linn.* It is very fine.

b. A variety of *Nigella Sativa.* It is thick and gross.

c. A variety of *Cuminum Cyminum, Linn.* It is very fine.

d. A variety of *Ptychotis Ajowan.*

e. *Coriandrum Sativum, Linn.*

f. *Zanthoxylum alatum, Roxb.*

Çuka paddy and Çami paddy, when one year old, is praised. When very old, they generally become dry; when new, they generally become heavy.[311]

Amongst all grain of the paddy species, those varieties which grow or ripen quickly, are regarded very light.

Freed from husk and fried under proper regulations, all grain which falls under the class called Supya is light and easily digestible.[312]

The flesh of animals that are dead, or emaciated, or unclean, or old, or too young, or slain with poison, or which have been brought up in habitats other than their own, or which have been assailed by beasts of prey or snakes, should be avoided.*[313]

Flesh that is otherwise is beneficial, promotes nutrition and bulk of body, and increases strength.[314]

The juice of (good) meat is gratifying to all creatures, and highly conducive to cheerfulness.

In the case of those that are being emaciated, or that are convalascent, or that are weak and wasted, or whose vital seed is weak, or that are desirous of strength and complexion, the juice of meat should be regarded as Nectar.

Such juice, prescribed according to the requirements of each individual disease, is capable of alleviating every disease. It improves the voice and conduces to the strength of the aged and of the intellect as well as of the senses, and lengthens one's period of life.

Those that undergo physical exercise every day, or indulge in sexual association every day, or drink alcoholic spirits every day, by taking meat every day, will not feel either weak or afflicted.[315–317]

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* The correct reading of the first line of 313 is 'Kriçamamedhyam' and not 'Keçātimedhyam.' The flesh of dead animals must, of course, be eschewed; dead implies dead in course of nature, of disease, &c. 'Amedhyam' is 'not allowable for sacrifice'; hence, unclean. 'Slain with poison,' *i.e.*, by the aid of poisoned food or envenomed arrows. 'Agocharabhritam' is reared in elements or places which are not their own by nature; such as amphibious animals reared on land exclusively. 'Assailed by beasts of prey or snakes;' beasts of prey are believed to have poison. Hence, when a goat or sheep or hare has escaped, with wounds, from the clutches of a tiger or panther or jackal or dog, or from the fangs of a snake, its meat should be eschewed.—*T.*

Such potherbs as are afflicted by worms and wind and the sun, as are dry or faded, as do not belong to the season, as are boiled without using oil or Ghee, and as have not the moisture extracted from them after boiling, should be avoided.[318]

Flesh that is old, or that is stained by worms, or beasts of prey, or cold or heat, or that is obtained from animals slain untimely or in countries which are not their habitat, or that is putrid, produces consequences that are baneful.[319]

As regards Greens, the directions are the same as in the case of Potherbs. The operations of correction, however, do not apply to them.*

As regards the kinds of wines, water, milk, and others (that should or should not be taken), the conclusions occur under their respective heads.[320]

That fluid food or drink should be taken subsequently which in qualities is the reverse of the food taken previously. It should be remembered, however, that the subsequent fluid food should not be hostile to the upholding ingredients of the body.†[321]

Four and eighty varieties of wines have been laid down before.

As regards water, one should first examine whether it is drinkable or otherwise. If drunk after such examination, then only it proves beneficial.[322]

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* In 318 it is laid down that potherbs, when they happen to be afflicted by worms, &c., should be avoided. Further, they should never be taken unless the juice has been pressed out of them after boiling, and then fried in oil or Ghee. What is said here is that Greens must be avoided when they happen to be of the same kind. They should not, however, be subjected to the same operation as potherbs, *i.e.*. their juice should not be pressed out.—*T.*

† The sense is this : having taken food possessed of hot qualities, one should take fluid food or drink that is cooling ; having taken what is sour, one should take what is sweet. In thus adjusting one's courses of eating and drinks, one should, however, take care that one does not take what is hostile to one's constitution. The choice, therefore, of fluid food or drink is regulated by two rules. The first is that it should be the reverse in qualities to that taken before, and then it should not be hostile to the upholding ingredients of the constitution. The word 'Anupāna,' it should be noted, implies not only fluid food or drink that is taken subsequently, —that is, at the conclusion of a course of eating,—but also such fluids as are used as vehicles of medicines.—*T.*

As regards such subsequent fluid food or drink, that which is oily and hot is praised in excitements of the wind; that which is sweet and cooling is praised in excitements of the bile; that which is dry and hot is praised in excitements of the phlegm; while in emaciation and waste, the juice of meat is highly beneficial.[323]

Unto men exhausted by fast, or walking, or loud talking, or sexual indulgence, or exposure to wind, or the sun, or exercise, milk is the proper drink as Anupāna. It operates as nectar itself.[324]

Wine as an Anupāna is praised for the nourishment of emaciated or wasted persons.

For reducing the bulk of overgrown persons, honey mixed with water is regarded as a beneficial Anupāna.[325]

For persons whose digestive fire is weak, or who are afflicted with insomnia, or who are afflicted by lassitude or grief or fear or exhaustion, as also for those who are addicted to wine and meat, wine is applauded as a proper Anupāna.[326]

I shall now speak of the effects of *Anupāna*.*

Anupānas exercise a sedative and nutritive influence.

They make the mind cheerful. They conduce to increase of energy.

They produce the sensation of gratification after one has eaten.†

They moisten what is eaten (and thereby assist at digestion).

They disjoin united food.‡

They soften the food in the stomach.

They cause the impurities to separate themselves from the food in the stomach. They cause the food to be digested.

They contribute to that sensation of pleasure which arises after eating.

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* The word 'Anupāna,' as already explained, is used in two senses in Hindu medicine. It implies a fluid or semi-fluid vehicle in which medicine is administered, or it means any fluid food or drink taken at the conclusion of a course of eating. What should be particularly remembered is that the context determines the sense in which it is to be taken.—*T.*

† Gangādhara explains that the original means that these drinks cause the food to be assimilated with the body.—*T.*

‡ Probably, melt or dissolve solidified food, or food existing in a united mass within the stomach.—*T.*

They cause the food to extend its effects to all parts of the body.*[327]

(Here occur some verses.)

An Anupāna that is suitable is certainly beneficial. It soon exercises a sedative and nutritive influence on the body. It causes easy digestion of the food that has been eaten. It conduces to strength and long life.[328]

Those persons the upper parts of whose bodies are afflicted with wind, those persons who are afflicted with asthma and consumption, those persons who are generally engaged in singing or speaking aloud or reading aloud, and those who have sores or wounds on the chest, should not drink water after having taken their food, for, if they drink, that water, remaining in their throat or chest, will destroy the oily secretions of the food previously taken, and generate many faults.[329-30]

It is not possible to mention all objects in their entirety by their names. Hence, a portion only of such Anupānas as are ordinarily used (may be named).

As, of medicinal objects a few only are capable of being mentioned by names, as of words belonging to the languages of different countries a few only are capable of being mentioned, so of objects a few only are capable of being mentioned. Hence, those objects (or Anupānas) which are not spoken of here should be regarded as such (that is, as inconvenient to mention, in consequence of their multudinous tale).[331-32]

In the matter of Anupānas, the following things touching the food that has been eaten are taken into consideration, *viz.*, habitat or place of living, the different limbs of the body, the nature or habits of the animal, the ingredients that compose it, its acts, sex, size, the manner of cooking, and quantity.†

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* The correct reading is 'Sukhaparināmitām vyavāyitāncha janayati.' Some texts have 'āçu' before 'Vyavāyitāncha.' It may or may not be retained. 'Vyavāyitām' is explained by Gangādhara as equivalent to 'Akhiladehavyāpitām.'—*T*.

† The sense is this : in selecting the Anupāna one should be guided by the points noted in respect of the animal whose flesh one has eaten.—*T*.

As regards place of living, that includes the circumstance of residence in marshy regions, in water, in the sky, in arid deserts, and other places. These should be considered in respect of those animals that may be selected for food.

Those which are born in water, or in marshy regions, or those which move about in both water and marshy regions, and all those animals which subsist on heavy food, have been regarded as heavy.

Those animals which subsist on light food, those which are born in arid deserts, and which move about in arid deserts, are regarded as light.[333-35]

Among parts of the body should be reckoned haunches, head, neck, and others. Heavier than the flesh of the haunch is the neck. Heavier than the neck is the flesh about the belly. Heavier than the belly is the head. And heavier than the head is the flesh of the feet.[336]

The testes, the skin, the male organ of generation, the hips, the two divisions of the heart, the liver, the anus, are heavier (in the order stated) than the flesh of other parts. The marrow that is within the bones is heavier than these all.[337]

By nature, Mudga *(Phaseolus Mungo, Linn.)* is light, and Lāvas and Kapinjalas also are so. By nature, Māsha (*Phaseolus radiatus, Roxb.*) is heavy, and the flesh of the boar and the buffalo is so.*[338]

Of the constituent ingredients of the body beginning with blood, that which comes after should be known as heavier than that which precedes.†

From those animals that are not of active habits, those that are of active habits are distinguished (in point of lightness).‡[339]

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* Lāva is the *Perdix chinensis.* Kapinjala is the *Francoline partridge.*

† The order of enumeration of the Dhātus or upholding ingredients of the body is fluids, blood, flesh, fat, bone, marrow, vital seed, and Ojas.—*T.*

‡ The second line is complete by itself. It does not run into the next Verse. The original 'Viçishyante' simply implies 'are distinguished.' Chakrapāni explains that this means that animals of active habits are lighter than those that are not of active habits.—*T.*

When there is community of species, heaviness attaches to animals of the male sex, and lightness to those of the female sex.

In the same species, again, those that are large-sized are heavy; while those that are otherwise are light.*[340]

Through the necessary operations (of admixture or cooking), of things that are heavy, lightness may be brought about; the reverse of this may also be induced. For example, the cases may be quoted of *Lāja* from paddy and *Siddha-pindikā* from flour of fried barley.†[341]

When a little is taken of things that are heavy, that becomes light. When much is taken of things that are light, that becomes heavy. In the matter of the heaviness or lightness of things, it has been already pointed out that measure is the cause.‡[342]

Of things that are heavy a little should be taken. Of things that are light, as much may be taken as produces gratification. Things, in respect of their use (as food) depend upon measure. Measure, again, depends upon the digestive fire.§[343]

Strength, health, and period of life, and the life-winds, are all established on the digestive fire.

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* The correct reading is 'Gauravam' and not the locative form 'Gaurave.' 'Linga' means 'Jāti' or species. Chakrapāni observes that this remark about the heaviness of males and the lightness of females should be understood in respect of only quadrupeds and not of birds or fowl. He quotes Hārita in support. *Chatush-pādeshu laghwistri vihageshu laghu pumān.* Further, *Striyaçchatushpade grāhyāh pumānso vihageshu cha.*

It seems to be unaccountable why, when the Rishis declared the males of quadrupeds to be heavier than females, the practice among Hindus has always been to prefer male animals to female ones for slaughter. The Mahomedans slaughter both females and males although they prefer the former. Probably, in selecting the male the Hindus were guided by the desire of preserving the species. Destruction of female animals may soon make the species extinct.—*T.*

† 'Samskāra' implies the processes of admixture or cooking. What is stated here is this: by such processes things heavy may be made light, as *lāja* from paddy. (*Lāja* is fried paddy; frying is the Samskāra here). So things light may be made heavy, as flour of fried barley may be converted into Siddha-pindikā.—*T.*

‡ The reference is to the lesson called "Mā rāçitiya" (*vide* p. 49 *ante*) where it has been said that articles of food depend upon their measure for their quality of heaviness or lightness as food.—*T.*

§ 'Tripti' is gratification. One should eat 'tripti-mātram,' that is, to that point which produces 'gratification' without bringing about satiety or inability to act or move about.—*T.*

With Anupānas as fuel, that fire blazes up. Without them, it becomes extinguished.*[344]

Generally, it is with respect to those persons that are of little strength, that are not of active habits, that are in ill health, that are delicate, or that are nurtured in happiness, that heaviness or lightness (in the matter of food) is necessary to be ascertained.[345]

With regard to those that are of blazing digestive fires, that are habituated to hard and heavy food, that are devoted to active work, that are of large stomach, it is not at all necessary to look into the question of heaviness or lightness (of food).[346]

Man, reflecting on measure and time, with concentrated attention, should every day pour beneficial food as libations on the internal fire fed by the fuel of Anupāna.†[347]

That man who, having established his sacrificial fire, silently recites every day the syllable OM, makes gifts (according to the best of his power), and pours beneficial food on his internal fire,[348] unto that man who is thus engaged in (achieving) what is for his highest good and who in the matter of food and drink is well acquainted with the laws of assimilation, no diseases ever attach themselves, not even in his future lives, for want of cause.‡[349]

The man who is habituated to beneficial food lives for six and thirty thousand nights in perfect health, with soul under his control and winning the esteem of those that are good and pious.[350]

(*Here are some verses containing a summary.*)

The qualities of food and drink, and twelve principal Groups (of food and drink), have thus been laid down.

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* 'Ayus' is period of life. By 'prānāh' is meant the life-winds called Prāna, Apāna, Samāna, Udāna, and Vyāna. These life-winds support the physical organism, and when they move in harmony, the result is perfect health and vigour.—*T.*

† The figure here is borrowed from the ritual of sacrifice. Every good man should perform the daily sacrifice of *Homa*, that is, pour libations of clean Ghee on his sacred fire which is fed by sacred fuel. The digestive fire is the sacrificial fire within the body. Anupānas are the fuel which feed that fire. Upon that fire should every day be poured libations of good food.—*T.*

‡ 'Antarādrite' is 'in the absence of cause'; that is, of those causes that bring about diseases. 'Bhāvinah' simply implies future (diseases). Hence the meaning is, as Chakrapāni explains, that so great is the merit achieved by such a man that not even in his future births (in course of his transmigrations) diseases ever come to him.—*T.*

(Articles used for) Anupāna, with their qualities, and heaviness and lightness (of food and drink) in brief, have been spoken of in this Lesson on the Ordinances about Food and Drink.

The instructions laid down should be particularly observed.

Food is said to be the very Life of all living creatures. The whole world (of living creatures) pursues food.

Clearness of complexion, melodiousness of voice, prolongation of existence, lustre of intelligence, happiness, contentment, growth, strength, memory, are all established in Food.

Whatever worldly acts have to be done for the support of life, and whatever Vedic (religious) acts for attaining to Heaven, and whatever acts have been laid down for achieving Empancipation, are all established in Food.*[1-1]

Thus ends the seven and twentieth Lesson, called the Ordinances about Food and Drink, forming one of the four Lessons on Food and Drink, in the treatise of Agniveça as revised by Charaka.

LESSON XXVIII.

We shall next expound the Lesson on diverse kinds of Food and Drink.

Thus said the illustrious son of Atri.†[1]

Swallowed, drunk, licked, and chewed, diverse kinds of food, beneficial for a living creature, and taken seasonably, being properly digested by their respective fires whose strength is excited by the internal fire, bring an accession of growth, strength, complexion, happiness, and prolongation of existence, to that body which is free from sin, in which a development into all upholding ingredients is ceaselessly going on, and in which the action is never obstructed of those ingredients, of heat, of wind, and of all

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* The Hindu idea of Emancipation is a cessation of separate or individual consciousness by its being merged in the Supreme universal consciousness of Brahman or Supreme Godhead.—*T.*

† Chakrapāni observes that in the previous Lesson it has been said that Food is the Life of living creatures. In this Lesson, it is the object of the author to explain *how* Food is the Life of living creatures.—*T.*

the fluid-currents. Food does all this by strengthening the physical ingredients.

Having themselves for the food upon which they subsist, those ingredients (thus supported) follow in the track of health.*[2]

From that, (*viz.*, the food thus taken), arises a juice which is called *Āhārāprasāda* or food-substance, as also a Refuse called dregs or dross.

From the Refuse arise urine, sweat, fæçes, wind, bile, and phlegm ; as also those excrements which have for their sources the ears and eyes and nose and mouth, the hair-cells of the body and the genital organs, and such limbs of the body as hair, beard, bristles, nails, &c.†[3]

From, however, that juice which springs from food grow the fluids, blood, flesh, fat, bones, marrow, vital seed, and that which has been called *Ojas*; as also those substances that are requisite

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* This is a very difficult aphorism and Commentators differ from each other in explaining it. Several propositions have been united together. First, four kinds of food are mentioned, *viz.*, that which is swallowed, that which is drunk, that which is licked, and that which is chewed. It is a rough classification, but very common in Hindu medical and sacred books. Then come two adjectives ; the first is 'beneficial to a living creature,' and the second is 'Kālavat' or 'taken seasonably.' Bad food, or even good food taken unseasonably, does not produce the results mentioned. 'Kāla' has reference both to the time of the year and the age of the person eating.

The theory is that all food consists of the five elements of earth, water, air, light, and space or ether. Each of these has a fire of its own. That fire is excited by the digestive fire. Digestion or assimilation is the result of the heat that is in the food, or rather, the heats (for there are five kinds of heat corresponding with the five elements that compose the food) being excited by the internal or digestive heat of the stomach.

The healthy body is an organism in which everything is ceaselessly developing into all the 'Dhātus' or upholding ingredients, *viz.*, fluids, blood, flesh, fat, bones, marrow, and vital seed. It is also an organism in which the Dhātus, the heats, the wind, and the fluid-currents are never obstructed. The ingredients have themselves for their food, *i.e.*, blood is supported by the fluids ; flesh is supported by the blood ; and so on, 'Kevalam' is sinless. The gist of the whole passage is that food, taken by one possessed of a healthy body that is, besides, free from sin, supports or maintains one in health.—*T.*

† What is stated here is this : food, going into the stomach, becomes dissolved into Substance and Refuse. From the Refuse spring such excrements as urine, &c ; such secretions as escape from the eyes, the ears, &c. ; and such elements as wind, bile, and phlegm ; the Refuse also sustains such growths as hair, beard, nails, &c.—*T.*

for the functions of the five senses. These latter are called the essence of the Dhātus. From the same source grow the joints of the body, the ligaments, wings and feathers, and other limbs. All these Dhātus, called Refuse and Substance, supported by both Refuse and Substance, follow (in respect of their growth) their respective measures according to age (and the dimensions of the) body.*[1]

After the same manner, Fluid and Refuse, existing according to their respective measures, bring about a harmony of Dhātus in a body characterised by harmonious Dhātus.

The Fluid, for bringing about health, generates a harmony of those Dhātus which are called Substance, and which through (diverse) causes become attenuated or overgrown, by growth or attenuation, each of which has food for its root.†

The Refuse operates similarly with respect to those Dhātus which are called by the name of *Malas*.‡[5]

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* 'Panchendriya dravyāni,' implies the substances that are required for the five senses to discharge their functions. 'Dhātu' literally means 'anything that holds or supports the body.' Hence, it implies the juice, blood, flesh, &c., without which the body cannot last. The substances that help the senses in discharging their respective functions are also called 'Dhātu-prasāda' or the essence of the Dhātus. The theory then is this : food taken becomes transformed into food-substance or juice, and Refuse. From the former spring the Dhātus. The Dhātus, again, produce some substance which support the senses.—*T*.

† 'Samadhātoh āçrayasya' indicates an abode or body in which all the Dhātus exist in a state of harmony. In other words, what is meant is a healthy body. What is stated here, therefore, is this : Food becomes transformed into Juice and Refuse. These latter, existing according to their respective measures, conduce to harmony in respect of Dhātus in bodies that are healthy or in which the Dhātus already exist in a state of harmony. Thus, food taken by a diseased person, can never conduce to a harmony of Dhātus.

In the second portion of the aphorism what is said is this : through diverse causes, Dhātus called 'Prasāda,' that is those which spring from the juice of food, sometimes become attenuated and sometimes overgrown. The juice of food newly taken generates a harmony among the Dhātus so attenuated or so overgrown. The result of this is health. The means by which this is achieved is the growth and attenuation of Dhātus,—growth in the case of attenuated Dhātus and attenuation in the case of overgrown ones. Such growth and attenuation have food for their root, *i.e.*, they are 'āhāramula.'—*T*.

‡ 'Kittancha malānāmeva :' this is elliptical. The meaning is this : when those Dhātus called 'Prasāda' decrease or increase, it is 'rasa' or the juice of food that

As regards the latter Dhātus, *viz.*, *Malas,* which have the virtue of being excreted, when they increase beyond their normal measure, being treated alternately by regimen of cooling and warm properties, they regain their position of restoratives of the elements of the body to harmony.[6]

Of the Dhātus of both classes, *viz*, those called *Malas* and those called *Prasādas,* the passages of motion are the ducts (of the body.

Those ducts, agreeably to their order, nourish the Dhātus, each its particular one.

Thus, the body has, for the source of its growth, food that is swallowed, drunk, licked, and chewed.

Diseases arise in the body.*[7]

As regards the body, particular administrations (of regimen), wholesome or unwholesome, become productive of good or evil consequences.[8]

Unto the illustrious son of Atri who said so, Agniveça said these words.

It is seen, O illustrious one, that men who take even such food as has been called wholesome, catch disease, and that others, after taking food that has been called unwholesome, do not catch any disease.

When such is the case, how can good and bad results (on the physical system) be attributed to the operation of food that is wholesome or that is otherwise?[9]

Unto him the illustrious son of Atri answered (as follows).

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restores them to harmony. Similarly, when the Dhātus called 'Malas' decrease or increase, it is 'Kitta' that restores them to harmony. The case of increase is especially noticed below, for there it is said that when they increase beyond their normal measure, they are decreased by being treated alternately with regimen of cooling and warm properties; *i.e.*, when the increase is due to the taking of food possessed of cooling properties, warm regimen is prescribed, and *vice versa.*—*T.*

* The 'ayana mukhāni,' or passages of motion, of both classes of Dhātus, are the ducts of the body. It is through those ducts that they course upwards or downwards or transversely. Those ducts, again, nourish the Dhātus, each its own, so that the blood-ducts nourish blood; those that appertain to the marrow, nourish the marrow; &c.—*T.*

O Agniveça, as regards those persons who take food that is beneficial, they never catch such diseases as arise from food. Then, again, all fear of catching diseases cannot be transgressed by only confining oneself to good food.

For there are other sources of disease than the taking of food that is not beneficial.

They are as follow: the perverse course of time, faults in respect of the understanding, as also such sound, touch, colour, taste, and smell as are not in harmony with the physical system.

These sources of disease bring evil on even a person that properly enjoys the different tastes.[10]

It is for this that men who take even beneficial food are seen to be assailed by disease.

From several causes, the transgression committed by those who take food that is the reverse of beneficial, does not become injurious immediately.

All kinds of food, again, that are not beneficial, are not equally injurious.

Nor is the injury in every case of equal strength.

All bodies, again, are not equally liable to disease.

The unwholesome food that one takes, in consequence of excessive correlation with place, time, use, potency, and measure, becomes more unwholesome.[11]

The injury, again, (that is produced by unwholesome food), if it arises from the operation of more than one cause, or if treated in a way that is the reverse of what is laid down for its cure, or if it affects some deep-seated part of the body, or if it is generated in some part that is regarded as the seat of life, or if it afflicts some vital limb, gains in strength, leads to much pain, and produces (evil) results very soon.[12]

Those bodies which are very fat, or which are very lean, or which are made up of flesh, blood and bones that are either undeveloped or of measure less than normal, or which are destitute of strength, or which are supported by such kinds of food as are not agreeable to them, or which depend upon a very small measure

of food, or which are endued with very little vitality, are incapable of resisting diseases.[13]

These bodies which are the reverse of those described above are capable of resisting diseases.

From these causes, *viz.*, the taking of unwholesome food, the (force or measure of the) injury, and the differences in respect of the kind of body, diseases become either mild or virulent, quickly-arising or slow in generation.[14]

Through these causes, the wind, bile, and phlegm, being excited in particular parts of the body, produce different diseases.

The faults becoming excited in particular places such as the food-fluids and others, produce particular diseases. We shall now, O Agniveça, declare which diseases arise from which places becoming the seats of the excited faults.*[15]

An absence of relish for food, disgust for food, tastelessness in the mouth, incapacity to discern taste, hiccup, a sensation of heaviness in all the limbs, drowsiness, general lassitude or langour of the body, fever, a sensation of being surrounded by darkness on every side,[16] paleness of complexion, obstruction of the ducts, impotence, langour, emaciation of the body, loss of the digestive fire, premature wrinkles and white hairs,[17]—there are the diseases that spring from the excitement of the faults in the food-fluids.

Those that spring from the faults when they are excited in the blood are now enumerated. They are :—

Leprosy, Erysipelas, Eruptions (of diverse kinds) on the skin, Bilious hemorrhage, Leucorrhœa with discharges of blood,[18] Inflamation (ending in sores gangrenous or otherwise) of the anal canal, the organ of generation, and the mouth, enlargement of the spleen, abdominal tumours, deep-seated abscesses, black spots on the face, jaundice, brown spots on the face, freckles on the face and other parts of the body, moles (on the face or the body),[19] cutaneous and herpetic eruptions, Impetigo, whiteness of the skin or Vitiligo, Eczema, Urticaria Evanida, and circular eruptions emitting bloody discharges.

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* The original is expanded a little.—*T.*

Listen now to the diseases that arise from the faults when excited in the skin.[20]

They are Adhimānça(*a*), Arvuda(*b*), Kila(*c*), Galaçāluka(*d*), Çundikā(*e*), Putimānça(*f*), Alaji(*g*), Ganda(*h*), Gandamālā(*i*), and Upajihvikā(*j*).[21]

The diseases that appertain to the adeps or fat are as follows :—

The eight censurable incidents (mentioned in Lesson XXI *ante*), as also all the preliminary or incepient stages of Diabetes.*[22]

When the faults are excited in the bones, the diseases that occur are as follows :—

Adhyasthi(*k*), Adhi-danta(*l*), Danta-bheda(*m*), Danta-çula(*n*), Asthibheda(*o*), Asthi-çula(*p*), Adhyasthi-çula(*q*), Adhidanta-çula(*r*) Adhyasthi-bheda(*s*), and Adhidanta-bheda(*t*), loss of complexion, and diseased condition of the hair, bristles, nails, and beard.[23],

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a. Fleshy excrescences on the eye. The word is also used to imply the cancer of the eye.

b. Tumours in general.

c. Chakrapāni explains that by Kila is meant piles in this connection.

d. Probably, any inflammatory growth in the throat.

e. Cundikā or Gala-çundikā is enlarged tonsil.

f. Dead or decayed flesh.

g. Inflammation of the eye or edge of the cornea.

h. Bronchocele.

i. Enlargement of the lymphatic glands.

j. Ranula.

* The eight censurable incidents are 1. Excessive tallness of stature ; 2. Excessive shortness of stature ; 3. Excessive hairiness of the skin ; 4. Total absence of hair on the skin ; 5. Excessive darkness of complexion ; 6. Excessive whiteness of complexion ; 7. Excessive corpulency or obesity ; and 8. Excessive leanness or emaciation.—*T.*

k. A bone growing on a bone is called Adhyasthi.

l. A tooth growing on a tooth is so called.

m. Rottenness of tooth.

n. Tooth-ache.

o. Rottenness of bone.

p. Severe or aching pain on any of the bones.

q. Aching pain in a bone growing on another bone.

r. Aching pain in a tooth growing on another tooth.

s. Rottenness of a bone growing on a bone.

t. Rottenness of a tooth growing on a tooth.

Chakrapāni points out that the first line up to 'çulam' gives ten different diseases.—*T.*

Pains in the joints, delusions, swoons, a sight of darkness all around, and the appearance of the boils, called *Arushes,* with broad bases, on the joints of the body,—these are said to be the diseases that arise from the faults of the marrow.

From the faults of the vital seed arise incapacity for sexual congress even when there has been erection of the genital organ, the absence of erection, and the birth of offspring that are diseased, impotent, short-lived, and ugly, or incapacity to produce conception, or when there is conception it is followed by abortion or impure discharges from the uterus.

The vital seed being diseased, it makes a man miserable along with his offspring and wives.[24–26]

When the faults become excited in connection with the different senses, they then bring about loss of power or destruction upon them.[27]*

The faults, when excited in the arteries and veins, principal and subsidiary, afflict the patient greatly with Stambha(*a*), Sankocha(*b*), Khalli(*c*), Granthisphurana(*d*), and Supti(*e*).[28]

The faults, when provoked in connection with those Dhātus which are known by the name of *Malas,* cause Bheda(*f*) and Çosha(*g*) and Pradushana(*h*) of the *Malas,* and lead to excessive constipation or excessive discharge.[29]

Those diseases which we have enumerated above arise in men from diverse kinds of unwholesome drink and food that is chewed or drunk or licked or swallowed.[30]

That man of intelligence who wishes to avoid these diseases should always use only wholesome food and drink. In that case,

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* 'Upatāpa,' as explained by Chakrapāni, is partial loss of power; and 'Upaghāta' is 'Vināça' or destruction.—*T.*

a. Rigidity of the limbs, including paralysis.

b. Contraction of the limbs.

c. Shooting pains in the extremeties of the limbs.

d. Quivering or throbbing of the limbs.

e. Complete loss of sensation of the body.

f. Chakrapāni points out that Bheda, meaning excessive discharge, applies only to the case of fæces.

g. 'Cosha,' is drying up and applies to all the Mala Dhātus.

h. By 'Pradushana' is meant an alteration in colour. It applies to all the Mala Dhātus.

diseases that spring from bad food will not appear in their constitutions.[31]

Of all diseases that spring from the (vitiated) food-fluids, Langhana* is the medicine prescribed.

Of all diseases that spring from the (vitiated) blood, the treatment has been laid down in the Lesson called Vidhi-çonitiya.†

The cure of all diseases that spring from (vitiated) flesh is to be effected by surgical instruments, alkaline ashes, and the application of caustics.

The treatment of those diseases that spring from the (vitiated) adeps or fat has been laid down in the Lesson on the eight censurable incidents.‡[32-33]

Of all diseases having their seat in the bones, the medicament is the five operations, as also the use as enemata of milk and Ghee mixed with some bitter substance.§[34]

Of all diseases arising out of the (vitiated) marrow and the (vitiated) vital seed, the medicament is food endued with relish and food that is bitter; sexual indulgence and physical exercise; and the correction of the system (by the usual methods) at the proper time and to the required measure.[35]

The relief of all diseases that spring from the (vitiated) senses shall be spoken of in the Lesson called Trimarmiya.[36]

The alleviation of the diseases arising from arteries and ducts will be spoken of in the Lesson devoted to diseases of the Wind called Vātarogika.

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* *Vide* Lesson XXII, p. 244 *ante*. Anything that lightens or attenuates (the aggravated humours) of the body is called Langhana. The word does not mean fast only.

† *Vide* Lesson XXIV, p, 256 *ante*.

‡ *Vide* Lesson XXI, p. 233 *ante*.

§ The five operations are 1. Vamana (administration of emetics); 2. Virechana (administration of purgatives); 3. Ciro-virechana (administration of errhines); and 4. Asthāpana and 5. Anuvāsana, meaning the use of enemata dry and oily. The mention of milk and Ghee mixed with some bitter substance, after the mention of Asthāpana and Anuvāsana as included in the five operations, is due, as Chakrpāni explains, to the fact of such enemata being regarded as particularly beneficial.—*T*.

An abstract of the treatments of diseases in general has been presented in the Lesson called "Na vegān dhāraniya."*[37]

The cure of diseases arising from (vitiated) *Malas* has been indicated here and there.[38]

Through physical exercise, through the keeness of (internal) heat, through neglect of beneficial acts and practices, the *Malas* pass from the *Koshtha* to the ducts, impelled thereto by the speed (or force) of the wind.

Arrived at the ducts they sometimes stay there, unimpelled by any other force. Unless the region and the time be undisposed thereto, they do not become excited, for they await some cause of excitement.

In consequence of aggravation, of escape (through liquefaction, &c.), of digestion, and of the clearance of the mouth of the duct, the *Malas,* leaving the ducts, return to the *Koshtha,* the force of the (impelling) wind having been subdued.[38-40]

The man that is desirous of happiness should observe those rules that have been laid down for the non-appearance of unborn diseases and the alleviation of those that have been born.[41]

All the inclinations of all creatures are regarded (as planted in them) for their happiness.

The inclinations, however, that are manifested for the right or the wrong way are due to knowledge or ignorance.

They that are observant follow only what is beneficial after proper or careful observation and reflection.

Whereas the vulgar, whose understandings are clouded by Passion and Darkness, follow only what is (immediately) agreeable.

Knowledge of the scriptures, self-denial, intelligence, memory, firmness, adherence to what is beneficial, purity of speech, tranquillity, fortitude,—these establish themselves in the observant man as their refuge.

These qualities never establish themselves in the vulgar man who is resort of stupefaction and darkness.

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* Lesson VII, p. 73 *ante*; on the inadvisability of suppressing the urgings of nature.—*T.*

Innumerable diseases, bodily and mental, have for their root that stupefaction and darkness.*[42-45]

Through fault of the understanding, one indulges in the five injurious objects ; supresses the urgings of nature, and accomplishes acts that are highly rash.[46]

The man of Ignorance then becomes united with those conditions which are called by the name of disease.

The man of Knowledge, however, being purified by knowledge, never becomes united with those conditions.

One should never take any food, acting only from a desire for it or guided by ignorance. Only food that is beneficial should be eaten, after proper examination.

Verily, the body is the result of food.[47-48]

As regards the ordinances about food, eight particulars have been set forth, called *Hetus* or reasons. Examining these in respect of their capacity to produce beneficial or injurious results, one should take one's food.[49]

The man of learning or wisdom, by always abstaining from such diet or regimen as deserves to be avoided, is said to free himself from the debt he owes to the pious and the good.†[50]

As regards those diseases which are incapable of being avoided, men of wisdom, if they get them, should not repine.[51]

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* What is said in these Verses is this :—the inclinations of men, it is well-known, have been planted in them for leading them to happiness. The question, therefore, arises,—Why do those inclinations sometimes lead some men to act in a way that brings unhappiness or misery ? The answer to this is,—the desire to walk along the right or the wrong path is due to Knowledge or Ignorance. He that is truly wise acts after observation and reflection. He that is destitute of wisdom betakes himself to that which is immediately or apparently agreeable.—T.

† The Hindu scriptures lay down that one, by taking birth, incurs several debts or obligations. These are the obligation to marry and procreate children. By doing this one pays off one's debt to one's ancestors. Then there is the obligation to study the Vedas and perform certain minor religious rites. By this one pays off one's debt to the Rishis. One should sacrifice. By this one pays off one's debt to the deities. By living well and taking care of one's own health, one pays off one's duty to one's ownself and to the good and the pious.—*T.*

51

Here occur some verses containing a summary.

That which springs from food, the diseases that are born of food, the distinction between wholesome and unwholesome food, the distinction between happiness and misery, the susceptibility or non-susceptibility of body and mind to catch diseases, the particular groups of diseases that are born of the different Dhātus, the means of their alleviation, how faults going from the stomach into the ducts become excited and how they come back from the ducts into the stomach, the difference between the wise and the ignorant, what is beneficial for those that are hale and those that are ill, have all been declared in this Lesson on the ordinances about diverse kinds of food that is swallowed or drunk or eaten or chewed.[1-4]

Thus ends the twenty-eighth Lesson called 'That on the ordinances about food that is swallowed or drunk or eaten or chewed' in Agniveça's treatise as revised by Charaka.

LESSON XXIX.

We shall now expound the Lesson called 'That on the ten substrata of the Life-breaths.'

Thus said the illustrious son of Atri.[1]

It has been said that there are ten substrata on which are established the life-breaths. They are the two temples, the three vital parts (*viz.*, the head, the heart, and the anal duct), the throat, the blood, the semen, *ojas*, and the anus.*[2]

That man who knows these (ten substrata), the senses, the understanding, the cause of life, and (symptoms of) disease, is said to be truly learned. He is, besides, called a saviour of life†[3]

* 'Āyatana' is literally an abode or surface or ground plot. Here it is used to imply that on which the life-breaths (or vitality) rest. Besides the limbs or parts of the body named, blood, semen, and *ojas* are regarded as 'āyatanas.' Hence, I render it as 'substrata' instead of 'abode'.—*T.*

† 'Indriyām' or the senses, as explained by Gangādhara, imply 'jivana-lingāni,' *i.e.*, the indications of the functions of life. 'Vijnānam,' Chakrapāni explains, implies the understanding ; Gangādhara thinks it means the Science of Life. 'Chetanā hetum' is taken by Chakrapāni as meaning either the soul or the cause of

Physicians happen to be of two classes, O Agniveça! One class consists of those that follow (save) the Life-breaths by destroying diseases; the other class consists of those that follow diseases and destroy life.

Unto the illustrious son of Atri who said so, Agniveça said,—O illustrious one, how shall we distinguish them?

The illustrious one said,—Those that are well-born, of clear understanding, possessed of experience, skilful, of pure behaviour, possessed of mastery over their hands, with souls under thorough control, equipt with every necessary object, with every sense in order, capable of reading the dispositions of others, furnished with knowledge of results (of processes, operations, drugs, &c.), are said to be saviors of life and destroyers of diseases.*

Such men are freed from every doubt as regards the correct knowledge of the body, knowledge of what conduces to the growth of the body and of conditions both normal and abnormal.

They are also freed from doubts in respect of the origin, the premonitory indications, symptoms, pains, and diagnoses of diseases that are easily curable, or that are curable with difficulty, or that can only be suppressed, or that should not be taken up for treatment (because of their incurability).

They are, again, the expounders of the aphorisms of the Science of Life which are of three kinds (*viz.*, those that relate to the

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life, *i.e.*, the causes of disease and its cure. This seems to be correct. Chakrapāni takes 'āmayam' as equivalent to 'lingam' or symptoms. 'Prānābhisara' is one who follows the life-breaths, that is, one who saves, instead of destroying, life. The sense is that of a companion or friend of the life-breaths.—*T.*

* 'Paryavadāta' is, literally, pure or clean. Gangādhara takes it as implying those whose intellects have become clear in consequence of a proper or attentive study of the medical and other scriptures.

'Jitahasta' applies to surgical operations; possessing mastery over the hand, *i.e.*, having a hand that is quick and steadied by practice.

'Prakritjna' implies one who is conversant with the dispositions of other people; it may also mean one that is acquainted with what constitutes the normal state of the body.

'Pratipatti' implies the production of anticipated results. One conversant with 'pratipatti' is one who performs an operation, or adopts a particular process, or administers a particular drug, knowing the result fully.—*T.*

causes of disease, those relating to the symptoms of disease, and those to the medicines that should be applied for its cure).

They are conversant with those aphorisms as set forth in brief or as explained in detail.

They are, further, acquainted with the entire group of medicines which are of three varieties (*viz.,* those that are destructive of wind, those that are destructive of bile, and those that are destructive of phlegm.*[4]

They are well conversant with the proper use (and nature) of the five and thirty kinds of fruits and roots; four kinds of principal oils; five kinds of salts; eight kinds of urine; eight kinds of milk; six varieties of trees yielding milk and barks; the groups of drugs that are resorted to in the five operations beginning with purging the cerebrum; the eight and twenty kinds of gruel; the two and thirty varieties of powders and plasters; the six centuries of purgatives; the five centuries of Astringents; the rules, occurring in the exposition of what should be done for keeping up health, respecting food and drink, place (of residence), walking, bed, seats, measure, articles, collyrium, smoking, snuffs, rubbing (of oils on the body), cleansing the body (by baths, &c), suppression of urgings and allowing urgings to have free play, physical exercises, the soul, the senses, what is beyond the ken of the senses, and treatment.†[5]

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* The Science of Life as expounded in the medical treatises consists of three principal divisions, *viz.,* 'Hetu' or causes of disease, 'Linga' or the symptoms of disease, and 'Aushadha' or medicine. 'Sangraha and Vyākarana' mean in brief and in expansion or detail, Medicines are of three kinds, *viz.,* as curing wind, as curing bile, and as curing phlegm.—*T.*

† In this aphorism the author gives a summary of the contents of many previous Lessons. In Lesson I, Verse 73, it is stated that "of vegetable products, sixteen are root-bearing and nineteen fruit-bearing." See pp. 8 and 7 *ante.* Clarified butter, oil, fat, and marrow are the four kinds of oil. See p. 8 *ante.* The five salts are Sauvarchala, Saindhava, Vit, Audbhida, and Sāmudra. See p. 9 *ante.* The eight varieties of urine are those of the sheep, the goat, the cow, the buffalo, the elephant, the camel, the horse, and the ass. The eight varieties of milk are those of the sheep, the goat, the cow, the buffalo, the elephant, the camel, the horse, and women. See p. 10 *ante.* The six varieties of trees whose milk and bark are used are Snuhi, Arka, Açwantaka, Putika, Krishnagandha, and Tillaka. See pp. 9 and 10 *ante.* The groups of drugs which are used in the five operations of administering errhines, emetics, purgatives, and enemata oily and dry, are mentioned in Lesson

Such men are also freed from doubts in respect of conclusions about Treatment having six and ten incidents as laid down in the two Lessons called the Aggregates of four ; as also in respect of the three Aspirations, and the merits and faults of the wind.

They are capable of prescribing the four kinds of Oils with the four and twenty ways of administering them as also the four and sixty subsidiary ways.

They are skilful in administering the diverse kinds of *snehanas* (emollients), *swedyas* (diaphoretics), *vamya* (emetics), and *virechyas* (purgatives), with their numerous ordinances (about measure, time, and other considerations).*

II. Apāmārga to Dhāmārgava are thirty-three. See pp. 13 and 14 *ante.* The eight and twenty varities of Gruel occur in Lesson II, pp. 15 and 18 *ante.* The two and thirty varieties of powders and plasters occur in Lesson III, pp. 19—27 *ante.*

The six senturies of purgatives occur in Lesson IV, pp. 27—28 *ante.* The five centuries of Astringents occur in the same Lesson.

The rules in respect of food and drink, place, &c., occur in brief in Lesson V, and in other subsequent Lessons.—*T.*

The varieties of collyrium are spoken of in Lesson V, pp. 52—53 *ante.*

The rules in respect of smoking occur in Lesson V, pp. 53—59.

The rules in respect of snuffing are given in the same Lesson. See pp. 59—60.

The rules in respect of cleansing and rubbing occur in the same Lesson. See pp. 60—65.

The inadvisability of suppressing the urgings of nature is treated in Lesson VII. See p. 73.

The soul, the senses, and what is beyond the ken of the senses, are all treated in Lessons VIII and XI.

As regards treatment, it has been indicated in diverse places, particularly in Lessons IX and X.—*T.*

* The word 'Bhesaja' here does not imply drug or medicament but has been used in a more extended sense, *viz.*, that of Treatment as consisting of Physician, Drugs, Nurse, and Patient, each of whom and which should possess four varieties, thus making up a tale of six and ten. See Lessons IX and X ; particularly, aphorism 1 of Lesson X. The three Aspirations are treated of in Lesson XI. They are 1. that for preserving Life ; 2. for earning Wealth ; and 3. for attaining to Felicity or Emancipation in the next world.

The merits and faults of the wind are spoken of in the Lesson called 'Vātākalā-' kalā. See the last note in p. 132 *ante.*

The four kinds of Oils are Ghee, oil, fat, and marrow. There are four and twenty ways of using oils. These, as also the four and twenty subsidiary ways of administering oils have been laid down in Lesson XIII. See p. 141.

Snehanas or emollients have been spoken of in Lesson XIII.

They are well conversant with also the diseases of the head, those diseases stated in brief which are due to varying measures of the three faults, the attenuation or loss (of the constituent elements of the body), the diseases called Pidakā (eruptions), and Vidradhi (abscesses), the three kinds of Inflammations, the diverse kinds of diseases that supervene upon Inflammations, the eight and forty kinds of disease-heads, and one hundred and forty varieties of diseases of diverse groups.*[6]

So also they are well versed in those censurable incidents of excessive fatness and excessive leanness (&c.) with their causes, symptoms, and treatment ; sleep of both kinds, *viz.*, beneficial and otherwise ; insomnia and excessive sleep, with their causes and treatment ; the six curative operations beginning with Langhana ; the diseases that are born of over-indulgence in practices that are sedative and nutritive in their effects, with their symptoms and modes of alleviation ; diseases that are born of (vitiated) blood, (including) insanity, fainting or swoons, and apoplexy, with their causes, symptoms, and remedies.†[7]

Swedanas or diaphoretics and the manner of applying them have been treated of in Lesson XIV. The diverse drugs used for Swedana and the diverse ways of applying them have been clearly set forth there.

The administration of emetics and pergatives is treated of in Lesson XV.—*T.*

* Diseases of the Head occur in Lesson XVII.

The brief enumeration of diseases due to varying measures of faults serves in Lesson XVII. *See* pp. 189—194.

The attenuation or loss of the constituent elements of the body is treated of in Lesson XVII. See p. 194.

The diseases called Pidakā are mentioned in Lesson XVII. See p. 194.

Fir Vidradhi, see pp. 195—198.

The three kinds of Inflammations occur in Lesson XVIII. See p.p. 200—209.

The diverse kinds of diseases that supervene upon inflammations have been treated of in Lesson XIX. See pp. 211—213.

The eight and forty kinds of disease-heads occur in Lesson XIH. See pp. 213—219. The summary occurs in p. 219, in Verses 45 and 46.

The hundred and forty varieties of diseases of diverse groups are mentioned in Lesson XX. See p. 222. Eighty are diseases of the Wind ; forty are of Bile ; and twenty of Phlegm.—*T.*

† The censurable incidents of excessive fatness and excessive leanness, &c., are treated of in Lesson XXI. See pp. 233—33.

Sleep both beneficial and otherwise, insomnia, and excessive sleep, with their causes and treatment, occur in Lesson XXI. See pp. 208—243.

They are also well skilled in certainty of conclusions respecting the ordinances about food ; those kinds or modifications of food that are beneficial by nature and those that are otherwise, with the abstract that has been given of what articles are regarded as the foremost of their own groups or classes ; the four and eighty kinds of wines ; the ascertainment of the qualities of diverse objects in connection with their tastes, principal or true and subsidiary or unmanifest, along with their combinations that are harmonious or otherwise ; the twelve groups of food and drink, with their qualities and energy, with Anupānas and their qualities, and the nine kinds of food in brief ; the course which food takes (after it enters the stomach) ; the beneficial and injurious effects that result from wholesome and unwholesome food ; and the diseases that appear in consequence of the faults being excited in this or that Dhātu, together with their remedies ; and the ten substrata of the life-breaths. They are also well versed in what shall be indicated in the Thirtieth Lesson called "That about the ten great roots (or ducts)," and in the indications of the purposes of the entire Science of Life as treated of in the medical scriptures. They are equally versed in the acquisition, retention, correct interpretation, and application of those scriptures as also in treatment, effects of drugs and remedial operations, time, agents, and means as laid down in those scriptures.*[3]

The six curative operations or remedies beginning with Langhana occur in Lesson XXII. See pp. 248—250.

The diseases born of over-indulgence in practices that are sedative and nutritive are treated of in Lesson XXIII. See pp. 250—57.

Diseases born of vitiated blood, with Insanity, &c., are treated of in Lesson XXIV. See pp. 257—266.—*T.*

* The ordinances in respect of food are laid down in Lesson XXV. See pp. 272—73.

The modifications, beneficial and otherwise, of food are laid down in the same Lesson. See pp. 273—75.

The four and eighty kinds of wines have been laid down in Lesson XXV. See pp. 290—95.

The qualities of diverse objects in connection with their Tastes, principal and subsidiary, together with their combinations that are harmonious and the reverse, have been treated of in Lesson XXVI.

The twelve groups of food &c. are indicated in Lesson XXVII.

The course which food takes and the other topics connected with it are set forth in Lesson XXVIII.

The ten substrata of Life-breaths occur in this very Lesson, *viz.*, XXIX.

They are well endued with memory, intelligence, (medical and other) scriptures, capacity for drawing inferences, and (general) knowledge.

In consequence, again, of the disposition and accomplishments of their souls, they behave towards all creatures after the manner of mother and father and brother and kinsmen without ever speaking harshly towards them, and manifesting a friendship for them that comes from the heart.

For these reasons, O Agniveça, such physicians are called companions of the Life-breaths and destroyers of diseases.[9]

Those that are possessed of opposite qualifications are companions of diseases and destroyers of the Life-breaths.

These men, wearing the robes of physicians, are the thorns of the world. Behaving after the manner of those whom they imitate, those persons, through the heedlessness of kings, move about in all countries.*

This is their especial indication, *viz.*, clad in the robes of physicians and indulging in self-praise, they walk along the public streets, in expectation of calls.†

The rest are treated of in Lesson XXX. 'Grahana' indicates the acquisition of the scriptures. 'Dhārana' implies their retention. 'Vijnāna' means correct knowledge of their meaning. 'Prayoga' is application of the scriptures. 'Karma' is treatment. 'Kāryya' indicates the results of drugs and remedial operations. 'Kāla' is time in respect of treatment or the application of remedial operations. 'Kartri' means agents. 'Karana' implies means.—*T*.

* It is evident that the Rishi was for suppressing quacks by penal legislation. Unfortunately, the question is not easy of solution as to who are quacks. Under most Governments, Homœopathy is still regarded as a form of quackery. In India, under British rule, the system propounded by the Rishi himself is regarded as quackery. Kavirajes are classed in State-returns as *herbalists*, a fine instance of the appreciation in which the Hindu system of medicine is held by the rulers of the country! The fact is impossible of disproof that thousands of chronic cases, given up by European physicians as hopeless, are cured by these despised herbalists. Dysentery, when it attacks a European, generally proves fatal in India. Yet those Europeans who place themselves under Kavirajes, get themselves cured in no time of this formidable disease.—*T*.

† It would be curious to ascertain what the dress was of physicians in ancient India. To this day, many physicians, who have no calls, pass and repass along the public thoroughfares in their good and handsome carriages drawn by excellent steeds, to create the impression that their practice keeps them engaged for the whole day.—*T*.

(From F. H. Skrine, Esqr., I. C. S..)

Bhaugulpore, 18th December, 1894.

"Dear Sir,—*Charaka Samhita* continues to be as quaint and interesting as ever, and when complete, it will form a perfect Encyclopœdia of Indian Medicine. You ought to present a set to the Royal College of Physicians, &c., &c."

(From H. A. D. Phillips, Esqr., I. C. S.)

Monghyr, the 23rd September, 1894.

"Dear Sir,—I beg to acknowledge with thanks receipt of Part X of the English translation of *Charaka*. Many of the precepts are highly instructive and are such as the most recent developments of medical science are tending to impart.

I shall look forward with interest to the causes of the depopulation of entire towns and villages."

(The Journal of the American Medical Association, Chicago, U. S. A.)

"This is the twelfth fasciculus of the series, the appearance of which we have from time to time chronicled. This fasciculus, which is not less interesting than its predecessors, touches on the very practical topics of wine, water and milk. The student of medical history must receive this book with the keenest interest. The vews of the ancient Hindus on water and milk will be read with pleasure."

(The Medical Age, Detroit, Michigan, U. S. A.)

"Part XI loses none of the interest which attached to its predecessors. This work when completed will be the most valuable addition to historical medicine that has ever been published. No practitioner who is interested in the history of his profession can afford to be without this wonderful work."

(Meyer Brothers' Druggist, St. Louis, U. S. A.)

"The contents of this fascicule are varied and extremely interesting."

(The Indian Daily News).

"The translation of *Charaka Samhita* had reached its twelfth fascicule. We may gather from it what the *Rishis* thought of milk and wine, of certain made dishes, of the excessive use of honey which produced almost certain death, of the peculiar excellence of rain water. *Ghee*, we are told, 'strengthens the memory and the understanding,' while curds 'are generally harmful in autumn, summer and spring.' Notwithstanding the huge amount of nonsense that was passed off in those days, as doubtless in these, to be science, the *Rishis* were shrewd enough in their way, and have sent down to posterity a few observations which modern medical research fully endorses."

KAVIRAJ
AVINASH CHANDRA KAVIRATNA'S
NEW AYURVEDIC
MEDICAL HALL.

200, CORNWALLIS' STREET, CALCUTTA.

(SUPERIOR *Ayurvedic* Medicines of every kind (such as Oil, Ghee, &c.), dispensed at marvellously cheap rates).

Medical advice gratis, morning and evening.

[On receipt of concise accounts of diseases, prescriptions with or without medicines are sent to any part of India].

The following is one among hundreds of Testimonials from eminent men in every part of India. Its signatory is the Honourable Raja Peary Mohan Mukerjee, M. A., B. L., C. S. I. &c., &c., &c., of Bengal.

" I have known Kaviraj Avinash Chandra Kaviratna for many years. His professional attainments are of a high order and his reputation, as a representative of the *Ayurvedic* mode of treatment, extends all over the country and has crossed the very seas as is evidenced by the praise accorded to his medical publications by a number of medical and general scholars of both Europe and America. Personally, I have, on several occasions, consulted him regarding the treatment of diseases and have derived benefit from such consultation. On one occasion, a relative of mine, suffering under an accute Rheumatic affection and bed-laid for sometime, was cured in a remarkably short space of time by using the oils and other medicaments prescribed by the *Kaviraj*. The *Mahámásha* oil, the *Cchágaládi Ghee*, and other medicaments that *Kaviraj* Avinash Chandra uses are prepared under his immediate superintendence, and no wonder that their efficacy should be undoubted. I have very little doubt that through the exertions of *Kaviraj* Avinash Chandra whose energy and enthusiasm in the cause of his profession are addmitted by all who know him, the *Ayurvedic* system of treatment will not only be able to maintain itself against the encroachments of western medical science, but will also gain some portion of the ground lost by it.

The pamphlet he has issued respecting his recently established *Ayurvedic* Dispensary has been read by me with interest. There seems to be little doubt that the high cost of *Ayurvedic* medicines places them beyond the reach of the general public. *Kaviraj* Avinash Chandra's project is to place those medicines within the reach of even the poorest classes. There is no reason why he should not succeed, considering the the very high prices that are often charged for those medicines which *Kaviraj* Avinash Chandra shews are quite capable of being prepared and sold sometimes at even an eighth of the cost usually charged. His *Ayurvedic* Dispensary promises to effect a revolution in Hindu medicine, for there is every probability of the other gentlemen of his profession soon following in his wake in the matter of the prices charged on *Ayurvedic* medicines of undoubted efficacy.

(Sd). Peary Mohan Mukerjee.

i. Orpiment.

j. The house-smoke, *i.e.*,

k. Cardamoms.

l. Sulphate of iron.

m. *Symplocos racemosa.*

n. *Terminalia Arjun*; syn. *Pentaptera Arjun.*

o. *Vide* note *h* in p. 8.

p. The resin of the *Shorea robusta.*

q. *Saussurea auriculata*; syn. *Aplotaxis auriculata.*

r. *Vide* note *p* in p. 13.

s. *Vide* note *k* in p. 13.

t. *Trichosanthes dioica.*

u. *Vide* note *u* in p. 13.

v. *Withania somnifera*; syn. *Physalis flexuosa.*

w. *Cedrus deodara*; syn. *Pinus deodara.*

x. *Vide* note *c* in p. 13.

... of *Bhurjja* leaves or the leaves of *Betula*
... in taking *Granthi* to be a separate plant. *Vide*
...ntary.

...ebbek ; syn. *Mimosa Sirissa.*

...wing Prof. Wilson, Dr. Sircar supposes it to be the plant called *Mahāmada.*
...mentator thinks it to be sulphate of iron, or leaves of the *Laurus Cassia.—T.*

...*alsamodendron Mukul* or *Balsamodendron Pubescens.*

...*ide* note *b* in p. 11.

...*ide* note *n* in p. 13.

...alled also Kutaja or Kurchi. *Vide* note *r.* in p. 8.

...alled also *Saptacchada* ; Cchātim in Bengali. *Alstonia scholaris ;* syn. *Echites*

...*ide* note *g* in p. 13.

...*aussurea auriculata* ; syn. *Aplotaxis auriculata.*

...alled also Jāti or Chāmeli. *Jasminum grandiflorum.*

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